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The American City and Its Church

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WHAT CITIES DO TO CHURCHES

LET us ask to what extent a church must share the fate of its community. Dr. Kincheloe gives six changes that cities bring to churches and their members:

Cities Change Attitudes

Not only have the attitudes of rural people undergone a change as they have come into the cities but the attitudes of the new generations of city people have become very different from those of their parents. One young woman tells after being jostled about in the crowd and ill treated at her work, "My notions about giving up have changed now. I have lost all my politeness. No one steps ahead of me into the elevator now. You cannot hold your own without the attitude of self-assertion. I have changed my opinions concerning the Christian thing to do inside of three months."

The spirit of competition and the struggle for survival change the attitudes of workers much more than is usually realized. Sometimes in recent years city workers of various nationality groups have "ganged up" on rural newcomers in such a way as to make their work unendurable.

Cities Reduce Church Membership

There are some urban areas where a careful count has shown that the number of church members over fourteen years of age is less than one-seventh of the population. How shall we explain this lag? Newcomers in a community who previously had religious ties often hesitate for a time to join churches. They seek a vacation from church activities. What follows is that the vacation attitude of non-attendance and non-membership becomes a permanent habit. Again young adults, not living with their families, often stay away from churches. Gainfully employed during the week, they regard Sunday as a day of recreation.

Cities Distribute Churches and Their Members

Cities distribute churches and church membership through processes of urban growth and the population movements of race, nationality and religious groups. A church group might have a well worked out parish system but prove unable to

regulate the movements of its members. The Roman Catholic Churches lose adherents by secularization in large cities, but they have not suffered the losses in buildings and in the fragmentation of their membership which the Protestant groups have experienced.

Cities Cause Emphasis on Bigness and Efficiency

The city has provided the psychology and the method of "bigness." The large buildings erected by many suburban congregations in the twenties illustrate this influence. Some of these congregations now have a struggle to maintain their expensive plants.

Church offices are equipped with modern business devices for keeping contact with members, for charting attendance, membership and finance. The radio is used to good advantage by some ministers. A barrage of pamphlets and announcements keep the church constantly before the public eye. Great demands upon the time and energy of their paid staffs are made by city churches.

Cities Bring Better Church Organization and Cooperation

It is probably true that there is more effective church organization and cooperation in cities than in rural districts. In spite of the depression, and of the fact that denominations often turn to their own preservation in times of storm, church federations continue to operate. There are indications that programs of a more positive nature are in the offing, and that the work will amount to more than the prevention of competition. At present there is little evidence anywhere of a comprehensive city-wide strategy for all the churches. Rev. Miller suggests that there should be a long-range comprehensive strategy adopted by Protestantism through its denominational organizations and interdenominational agencies with a view to an effective ministry in the name of Christ to the human needs of a city's population irrespective of color, class, or creed.

Cities Compel Major Reactions on the Part of Individual Churches

Dr. Kincheloe classifies city churches into seven kinds: 1—Downtown churches which specialize in great voices in the case of both preacher and musicians. 2—Inner-city churches. These are in the so-called changing community from which churches move, or in which they die, federate or become institutional churches or neighborhood houses. The only significant Protestant churches of the inner-city region which have maintained their earlier character are those which have had generous support from wealthy individuals. 3—Moving Churches. The church may move several times, erecting costly structures each time, only to find that there is no end to the cycle. Strong racial and denominational ties, however, often enable a congregation to re-locate its building. Another problem is the preservation of congregational solidarity in the face of the many occasions of disagreement which a church moving proposal brings in its train. 4—Federated or United Churches. Older city areas often have been over-churched in the beginning. Federation involving different denominations is increasingly possible because of the toleration

which denominations are developing towards each other and because of the growing emphasis on Christian union. The large size of other city institutions and the need that a city church be a going concern may exert further pressure. 5—Community Churches. There are several kinds of Community Churches: the denominational type, the union church, some carrying the name of the denomination or several denominations, others omitting the name of the denomination altogether. 6—Dying Churches. Many churches make only slight adaptations, not sensing the major avalanches which are moving upon them. They die because they seek to be what they have been, and this they cannot be in a growing city with new populations surrounding them. 7—Institutional Churches and Neighborhood Houses. These are linked with European immigration. Churches found themselves deserted by their old members and early it became clear that the newly arrived immigrant needed many things in addition to the gospel. These churches provided clubs, classes, discussions, recreational facilities, in some instances family case work. While there are in the large cities many institutional churches and neighborhood houses, their increase has not kept up with the spread of the blighted or depressed areas.

In this chapter on what cities do to churches we see the most important factor is the changes in people's attitudes caused by urban life.

WHAT CHURCHES DO FOR CITIES

Churches in large cities have made many adaptations to the needs of local communities yet Dr. Kincheloe feels that the work is scarcely begun for the need is so great.

What is the primary work of Churches? Some churches have de-

Courtesy of the Missionary Review of the World

In the Jerry McAuley Mission, New York City.

veloped specialized services such as: an emphasis upon ritual, a particularized theological emphasis, an inclusive program, men's work, and the appeal of a great preacher. Rev. Kenneth Miller adds the following: drama, motion pictures, radio, sensational topics, publicity, healing, marriage clinics, life adjustment clinics, tabernacle services, and cults. Is there danger in too specialized an emphasis?

Churches in Suburbs

In general the well-to-do suburbs of American cities are characterized by a normal distribution of the sexes and by a high percentage of people from thirty to fifty years of age, the period of greatest vigor and productivity. There is a goodly number of small children, but young people of college age are lacking. Here church life is at its best in the winter months but three-fourths of the year ministers find themselves in competition with sports and automobiles. In suburban churches a few leaders are greatly overworked while on the other hand there are a great number of quite capable residents who are not participating in the work of the church. One of the special tasks of suburban churches is that of helping people to see the problems of the city, which Dr. Kincheloe thinks is a very important matter.

Churches in Apartment-House Areas

Apartment houses make people irresponsible to community institutions. Many are indifferent to the value and appeal of church life. They do not know their neighbors. They do not own their homes and can move when they wish.

The problems associated with low home-ownership rates are much more acute in cities of over 1,000,000 than in cities of 100,000 to 200,000. For example, in Des Moines, Iowa, 80% of the families live in single-family dwellings while in Chicago only 25% of the families live in single-family dwellings.

The churches which succeed best in apartment-house areas have 1—vivid preachers, 2—efficient follow-up organizations, 3—large facilities for communication and publicity.

The Church in the Rooming-House Area

The church in the rooming house area survives with difficulty. The people generally have low incomes. There is much shifting and changing among them. Moreover, many people in these areas take attitudes which make them seem very difficult to help. Such individuals purposely avoid contact with people who want to make or keep the "good."

The need is very great for societies and fellowships in which young people in rooming-house areas may talk out their experiences and problems in an atmosphere of freedom and creativity, rather than one marked by cynicism and rebellion.

With low incomes the achievement of the hoped-for success is far ahead and the young person is a candidate for compromise with the easier ways to secure a living or to secure satisfaction for a youthful body's demands.

One young woman sorely tempted tells of dropping into a church service. She says, "The church service throughout made me resolve to refrain from entering into any way of

life which would make such a church experience seem a mockery."

Churches also need many small groups which can provide intimacy and interest.

Churches in Industrial Areas

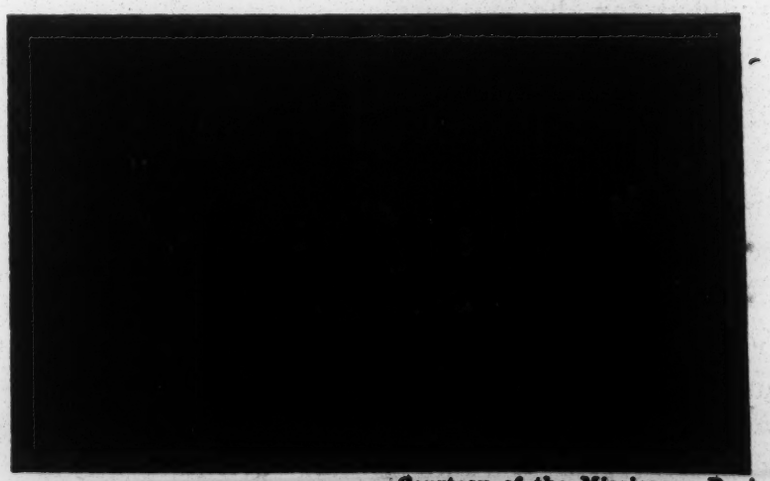
"Regular" churches. The church building needs to be so located that the congregation can draw from the most Protestant elements of the community. The pastor should be a man of outstanding personality and character. He must preach, help the young, the distressed, the sick, the aged, and have unusual leadership with boys. The Church's message and worship must be adapted to the community. The music, the devotional service, the celebration of great days, all should play their part in producing the spirit and atmosphere of a religious institution. There needs to be special interest in children and programs adapted to their needs. There must be a financial simplicity and frugality which often means low salaries for the minister and the rest of the employed staff. This aids in giving a sense of responsibility to the members and leads to an unusual measure of their participation in the church's work.

Institutional Churches and Neighborhood Houses

Neighborhood Houses may accomplish a number of things: A—Through discussion groups they may help young people who are searching for the meaning of human existence and seeking for the place they can occupy in a worth-while society. B—They may reduce delinquency by providing leadership and guidance in recreation and the use of leisure time. C—They may foster adult education. D — They may constistute guides for those who need public and private resources such as are furnished by hospitals, infant welfare stations and employment agencies. E—They may also serve in a Good Samaritan capacity especially in times of shift in tax-supported relief facilities. F — They must try to devise means of meeting the religious needs of the third and fourth generations of our immigrant stock.

Rescue Missions

Every great period of unemployment has meant the increased presence of homeless men in slums. Slums are characterized by their lack of



Courtesy of the Missionary Review of the World

A Missionary leading a service in a city jail.

wholesome community and institutional organization and the presence of prostitution, homosexuality, cheap booze joints, dope houses, disease, poverty, poor housing, unemployment, casual associations, the absence of women and children, cheap hotels, flop houses, and cheap eating places. In recent years young men by the thousands have joined the ranks of the homeless and casual laborers who come into the city for the winter.

Churches speak of redemption. These men need redemption of body and soul. They need something more than good advice. To convert a man and then turn him out into a darkened street is not good religion.

Salvage industries furnish a good example of enabling men to secure work and gain a new self-respect. They employ men in the work of collecting voluntary contributions of cast-off clothing, furniture, etc., and preparing these materials for sale in stores located in poverty stricken sections. The Christian Industrial League and the Salvation Army provide shelters of this type. The Goodwill Industries specialize in aiding physically handicapped people. Shelter is not provided for the workers but a living wage is paid. The mission farm operated by the Union City Mission of Minneapolis on the shores of Medicine Lake, twelve miles from the city furnishes one of the best examples of what can be done for homeless men.

In summary it is significant that Protestant churches have not learned how to deal with city people and with urban problems in spite of many adaptations. It has been suggested by some wise observers that new institutions will need to be devised for the more difficult urban situations and especially for those regions where people have lost interest in any religious approach.

THE PRIMARY WORK OF CHURCHES

What is the primary work of the church? Two changes are important factors in forming an opinion: 1—the work of the church in bringing people into relationship with Jesus Christ is less spectacular than it was in earlier years, due to a lessened emphasis on mass evangelism and a greater emphasis on personal evangelism, pastoral classes and instruction. 2—Civic and other agencies have taken over many community services once rendered by the churches leaving those institutions less dominant in the community and their functions less obvious.

What is the unique work of a church as a local institution? We do not expect a school to manufacture furniture or machinery. What do we expect of churches?

Giving Us Our Bearings

Our author says that the supreme sense of freeing us and clarifying life for us—giving us our bearings—has been called, in historic religious language, salvation. For the Christian Jesus becomes a presence who is a companion of the way to give strength and guidance. It is the primary work of Christian churches everywhere to bring salvation to human beings by giving them Christian attitudes toward the world and their fellows—in terms of friend-

ship, service and love, as taught and lived by Jesus Christ—and allegiance to the highest social values and thus to God. These individual and social attitudes are interwoven.

As United Presbyterians we go beyond the author in defining salvation as "clarifying life for us—giving us our bearings." We believe that the church strives to bring men to a sense of sin and the need of salvation through a new birth in Christ. Our purpose is to make "new creatures in Christ" and then the Christian attitudes necessarily follow.

Christian people are essentially missionaries in the sense that they feel that they have that which every one needs. Not so with scientists or philosophers. When one accepts a philosophy he is a member of a school of thought, but when one accepts Christianity he is committed not only to a system of thought but also to patterns of motivation and conduct. Scientists and philosophers provide basic materials for the understanding of life, but upon churches still rests the responsibility of giving the person a sense of the meaning of his universe.

Can We "Take" City Life?

Man seems ill adapted to the new life in the city. Dr. Robert E. Park said, "Few people are fit to live in the big city." Someone else has suggested, "Is it because men aren't fit or cities aren't fit?" Dr. Kincheloe says that in the idiom of the younger generation it sometimes seems that man "can't take" city life. City dwellers have come to have certain attitudes — sophistication, aloofness, disinterest. Dr. Park used to say, "In the country the church needs to sophisticate the evangelized, but in the city it must evangelize the sophisticated."

Fellowship and "Causes"

Churches help individuals to get their bearings by clarifying their purposes and building patterns of motivation and conduct. In churches we ask ourselves what we live for. One way this clarifying influence is exerted by the church is through the fellowship which it sponsors. Pastors have the task of counseling but in a large sense orientation in life comes to us through those "in whose eyes we wish to appear well"—through the intimate groups to which we belong. Our associations and conversations in no small measure affect even our ideas of God.

There is nothing which does more to orient the human being and to give him a sense of destiny and goal than participation in a great cause.

"Regular" Church Activities

Foremost among "regular" church activities through which the church impresses men and women and urban life is preaching. There is an inspiration in sitting with one's fellow men through a religious service of beautiful music and ritual and good preaching, all of which may help one to pass through crises of various sorts with integrity of spirit preserved. An hour thus spent may bring exceptional clarity of insight. New attitudes may be created which will last for months. Ministers have learned how to help individuals meet certain crises in life.

Other "regular" church activities having great power in moulding lives are: 1—the program of Christian ed-

ucation, 2—pastor's classes for instruction in preparation for church membership, 3—clubs, classes, forums, and conferences for young people, and 4—missionary education.

However pessimistic anyone may be regarding the influence of churches in our society he must recognize that they are dealing with the formation of attitudes, opinions and eventually personalities, and doing so with impressive procedures.

The Church and the New Community

As the church is almost the only local institution that has maintained itself under conditions of modern urban life it can, particularly where different denominational groups are willing and able to cooperate, make itself a focal center for efforts to obtain a better understanding of local community problems as well as for cooperation with the city authorities in the improvement of conditions. Churches must work with other institutions and organizations. Community Councils are highly recommended.

Citizenship in "the Great Society"

There are communities in large cities where the encouragement of forms of vice and corruption by the political powers are so devastating that all the welfare and religious organizations are powerless to maintain a neighborhood fit for youth. Boys and girls come into what has been called a "criminal culture." Churches have children only a few hours, the street with its vicious life has them day and night.

Church groups need to produce programs for the cultivation of citizenship. Our big task in America is to keep the ultimate control in the hands of an enlightened and high-minded citizenship.

When we think of the genius of the church as being to give meaning and purpose to human lives, and then place alongside this conception a description of the characteristics and problems of the modern American city, we realize anew the importance of the church's work. 1—Certainly strong local congregations need to be built, 2—certainly local community life must be made wholesome, and 3—certainly the larger social order demands citizens who understand its issues and who are at the same time motivated by the spirit of Christ.

Program Suggestions

PREPARATION FOR CHAPTER 4

A—Ask one of the group to find out what proportion of the population of the city you are studying are members of churches, Protestant, Catholic and Jewish. Refer to Religious Census of 1926 and 1936; to local Councils of Churches. Also Leiffer, p. 14ff.

B—Suppose the neighborhood about your church has changed—become a business district, a rooming-house district, foreigners have come in, or Negroes have taken the neighborhood. If you were a member of the Official Board, list the factors you would consider in making a change. (See suggestions to leaders by Rev. Kenneth D. Miller.)

C—One city church announced on

its bulletin—"This Church exists for the sake of those outside of it." Is that true of most city churches? Should it be true of all?

D—What method does our denomination use in cities such as Pittsburgh, Cleveland, Chicago, and Los Angeles in planning for the city as a whole? Some denominations have "city societies" or "church extension boards."

E—Have a member of the group secure the last report of the nearest Council of Churches. Does it show evidence of city-wide planning for Protestantism or are changes made on a hit-or-miss basis?

F—Additional material for individual study. Numbers correspond to numbers in "References" given in the September magazine.

1—Chapters 7 and 8.

2—The Interdenominational Approach to the Modern City through Church Federations. Page 70; The City Societies. Page 81; The National Interdenominational Councils. Page 89.

3—Christ at the center of City Life. Page 263; What Church Federations can do. Page 273; A United Church Project. Page 295.

PREPARATION FOR CHAPTER 5

A—Assign to different members of the group a brief report obtained either by visitation or correspondence on each of the following kinds of projects:

1. A city church with a specialized appeal — ritual, drama, healing, sensational topics, great preaching, etc.
2. A successful church in an apartment-house area.
3. A successful church in a residential city area.
4. A successful church in a residential suburb.
5. A church in a rooming-house district.
6. A foreign-language church.
7. An institutional church.
8. A neighborhood house.
9. A rescue mission.

Ask them to report in three minutes on the work being done, giving their appraisal of the work and the reasons therefor. If any have to be omitted, by all means have Nos. 2, 5, 8 and 9.

B—Have one member of the group come prepared to give a brief description of the Union City Mission as told by Dr. Kincheloe, p. 135-136.

C—Have one member describe and discuss the Church of the Epiphany in New York as told by Rev. Miller in his Suggestions to Leaders.

D—Should suburbanites carry the burden of the city, or is it sufficient that they interest themselves in their own community?

E—Have a brief debate on the following question: Should a church provide such facilities as a gymnasium and bowling alleys and open them to non-church members as well as church members?

F—What in the judgment of the group is the most significant service now being rendered by the church to the life of the city? Great preaching? Religious education? Social service? An opportunity for fellowship?

G—Additional material for individual study:

1—Chapters 9 and 10
2—Juvenile Delinquency and the Urban Church. Page 50; The Civic Projection of the Urban Church Program. Page 64.
3—God and Company, Unlimited. Page 276; What can a suburban church do? Page 297.

PREPARATION FOR CHAPTER 6

A—Have each member of the class write out his conception of the primary work of the church and bring to the last session of the class. List these on the board.

B—Have one member of the group study the manual "City Church Inventory" with a view to determining whether the project therein outlined would be of interest to this group or some other group in the church.

C—Have someone else consult Dr. Hallenback's manual, "My Community, My Church and Me," with the same idea in mind.

D—Have some member of the group explain the word "orientation" as used by Dr. Kincheloe in the final chapter. Is the word satisfying to the members of the group? Would they prefer a substitute, such as "personal and social salvation," "transformation of life"?

E—Does the group feel that it knows enough about the community in which it is placed to be able to plan a statesmanlike and aggressive program for its own church?

F—Have each member of the class write out one way in which they as individuals or as a group can help their local church function more effectively.

G—Additional material for individual study:

1—Chapters 11 and 12

RESPOND, O CHURCH

The greatest church in all the land,
With wealth and power in its control,
Holds naught but ashes in its hand,
Unless it guards the city's soul.
What means this stately granite pile,
To Christian worship set apart,
If crowded streets, mile upon mile,
Feel not the throbbing of its heart?

Respond, O Church! these myriad calls
Appealing, come from street and mart,
Where every man whom sin enthralls
Expects a welcome to thy heart.
Reach out, O church! this is the hour
To make thy ministry complete!
God waits, to furnish thee with power,
To lift the city to his feet.

—*The Missionary Review of the World.*

Suggested Devotional Service

For Program-Study on "The City Church"

By (Mrs. Chas. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1938: CALLS TO REMEMBRANCE.

CALL TO REMEMBRANCE FOR NOVEMBER: "Remember His marvelous works."—Ps. 105:5.

Scripture: Ps. 100 (in unison)

Song: Bible Songs Hymnal No. 141.

Leader: God has revealed Himself to us by His works. He has revealed Himself by His works of creation, of providence, of grace. As thus revealed, He is a God of infinite power, of infinite wisdom, of infinite love.

Scripture: (1) God's works of creation—Gen. 1:1; Ps. 19:1-3; Rom. 1:20.

(2) God's works of providence —Prov. 3:5, 6; Rom. 8:28; Ps. 23:1.

(3) God's works of grace—Eph. 2:8; Rom. 6:23; John 3:16, 17.

Song: B. S. H. No. 58.

Leader: It has been said that gratitude is the memory of the heart. Being thoughtful often leads to being thankful. Being thoughtful about God's goodness leads us to being thankful about that goodness. The Psalmist understood this when he uttered this call to remembrance: "Remember His marvelous works."

Scripture: Ps. 105:1-5.

Leader: A truly thankful spirit will find expression. It will express itself in singing, praying, giving, living. It will express itself in special days of thanksgiving and thank offering.

Song: B. S. H. No. 94.

Leader: The ages of the past have had their great problems. Our present age has its problems—physical, spiritual, moral, religious. These problems are sometimes intensified in the teeming populations of our great modern cities. Their solution is to be found in the Gospel of God's grace. Let us be thankful that there is a solution for these problems. Let us do our utmost to apply the solution.

Scripture: II Thess. 2:15-17.

Prayer: That the Church in America may be found faithful in her evangelistic work in the great cities. (For suggestions, see 8 and 13 Days in the Prayer Cycle.)

Song: B. S. H. No. 93.

The Barrier Was Broken

By LUCILE ROSS, Sterling, Kansas.

THE sun's last rays had disappeared, and the grey dusk of evening seemed to completely envelope the escaping man and little girl, who were hastening away from the little mud village of Bubbar.

The homes in the tiny community began to swarm with life, as master, laborer, and beasts of burden returned together after the day's work was done. Men and boys, chewing sticks of sugar-cane, strolled along leisurely, as they carried huge bundles of turnips, the supper for their cattle. Women and girls, the cotton-pickers, bore the fruits of their day's labor on their backs; and their little babies, who had ridden on the hips of mothers and big sisters all day, now slept contentedly, as they were carried homeward amid the laughter and chatter of their elders. The tinkling of the bells of goats and sheep played an accompaniment to the low chant of the little boys who walked behind their flocks, and seemed to ring out the glad story that they too were homeward bound.

Homeward-bound to a little one- or two-roomed house, the north wall of which was the south wall of the neighbor's house, and the south wall, the north wall of another neighbor's house. The one or two doors of the tiny dwelling opened out on to a little court-yard, plastered with mud, like the house, where the family gathered about the fire, while the mother cooked the evening meal. A dozen fires could thus be seen grouped together within a mud wall. In the middle of the enclosure, and only two or three feet from the open-air kitchens, was the home of the cattle, and the playground of the children. But home is home, no matter how humble, and these simple Indian farmers were just as happy living in their poverty and squalor, as many kings are with all their royal wealth and glory.

LOST A CHILD

But this evening one family over in the Mohammedan section of the village was greatly troubled.

"You have not seen her since she went to school, you say?" Abdul asked his wife anxiously.

"No," Sardara repeated, "not since she left for school." She turned her head away from her husband, as if she knew what he would say, and did not wish to meet his angry glance.

"Well, that's what comes of having anything to do with these white people. We should never have sent her to their school. It would have been better if she had never learned to read or write. But it was you who first learned about the school. Yes, it was you, Sardara," he said angrily, and jumped up as though he felt that he must do something to appease his wrath, and control his temper.

Sardara thought of the many meetings of the white people which she had so often wished to attend, but had not dared, until that very afternoon. That last day the white people were to be at her village, she had gone for the first time, and enjoyed the services so much. But perhaps that was why God was angry, and so He was punishing her.

Abdul was a kind man and did not wish to beat his wife as many of his neighbors would have done. His tone changed as he said, "But there, I should not be blaming you any more than myself. I should never have consented to send her to a school which is run by white people. Cursed be the day upon which these devils first came to our land, to lead our people astray, and make them forget God and our great prophet Mohammed." He seemed almost for a moment to forget his lost daughter, in his utter contempt for the white race.

Abdul sat down again, and resumed his pipe. After taking a few puffs, he asked in a more gentle tone in which a note of concern could be detected, "She'll be home pretty soon, don't you think? She must be off playing at the neighbor's."

"But she always comes home by this time," answered Sardara.

"Yes, I know," Abdul answered. "I was just trying to think of some reason why she isn't here, but I can't stand this any longer. Get me some supper quickly, and then I'll be off. I must go and look for her."

Unlike most Indian girls, Rashem was dearly loved by her parents. She had two older brothers, but they were dead to the family. One had been disowned by his father because he became a Christian, and the other one had run away from home when he was still very young; so when Rashem was born, her parents rejoiced greatly, even though she was a girl. Her father had wished her to have the best of everything, even an education, which was not at all common for a girl. But because he was a poor man, and could not afford to send her away from home to a Mohammedan school, he had finally yielded to his wife's entreaties, and allowed her to enter the Christian school which was the only school for girls in the village.

What a mistake he had made, Abdul thought, as he hastily finished his supper. Never again would he be so foolish. He rose from the floor where he had been sitting in front of the fire, and threw his cotton blanket about him.

THE SEARCH BEGINS

He spent the next few hours in a fruitless search, going to every house, and inquiring about his little daughter. But no one seemed to have seen Rashem since school was out. One little girl when asked, said that she had seen Rashem start home, but that was the last any one had heard of her. At length, people began to go to bed, and Abdul could not get anyone to answer his queries. Weary and discouraged, he decided to go home and see if his wife had received any news of the child, or if by chance Rashem had come home.

With only the moon and stars to light his way as he groped along the narrow streets, he once stepped on the leg of a mangy, ill-fed cur, belonging to nobody, who yelped and the cry seemed to ring in Abdul's ears like the cry of a little girl. Once he slipped on the muddy street and one foot went into the dirty gutter which ran along the middle of the street, but these obstacles seemed to trouble him very little, for his mind was far away with a little girl.

Arriving within his courtyard, he was surprised to notice that his wife

was just going in the door. Had she too been out searching? And where could she have gone? He had not seen her, and he had been in every part of the village, except the Christian quarter, and she surely would not go there.

Reaching the door, he thought that she looked quite nervous, and wondered if she had heard bad news about the child. But she did not give him a chance to inquire, but quickly asked him what news he had. In a discouraged manner, he told of his fruitless search and then asked if she had heard anything.

He was surprised when she answered in the affirmative. Some one had seen a man meet Rashem right after school, and hurry her out of the village. The man had asked the way to Zilpura, a city about twenty miles away.

"Zilpura," Abdul repeated excitedly. "I'll go right away. Did you get any other clues? What did the man look like?"

"He was a Mohammedan," she answered, "one who had been to Mecca, for he wore a green turban, and a red beard. He was a rich man and had on a coat like the white people wear."

"Like as not he had never been to Mecca, the rascal, but wanted to make a good appearance," broke in Abdul, hardly able to control himself. "But I must be off. I'll start for Zilpura immediately, and perhaps I can catch up with the wretch, if he hasn't made little Rashem walk too fast. The poor child."

"Oh, you can't start tonight," Sardara insisted practically. "You must get a few hours rest, and, besides, remember the man took Rashem right after school. You couldn't possibly catch up with him. Let's get right to bed, and then you can make an early start."

The next morning Abdul was up before the sun, and had reached Zilpura just before noon. Like most of his farm friends, he had been to the city only a few times, and felt rather conspicuous and out of place. He wandered through the streets of a typical Indian bazaar, watching with keen interest the crowds of men, women, and children, who seemed to swarm about him like fleas. He wondered if he would be able to pick out his little daughter, even though she were among this great crowd of people.

Once he thought he saw her, and rushed down the street, pushing people aside as he went, but in his haste he ran into a little two-wheeled cart in which an orange monger was carrying his wares. An attempt to keep the cart upright and save the oranges resulted in Abdul's finding himself seated on the street, and before he was able to regain his feet, he felt something bump him, and he was soon lying flat on his back.

A bicycle had almost run over him, and, as he slowly rose, he heard, above the chatter of the crowd, the loud curses of the rider. When Abdul explained that he had been trying to save the oranges, the angry man turned to the innocent orange monger, and began to shower him with a volley of abuses.

Abdul seized his chance and escaped. But where was Rashem? Had he really seen her? He ran frantically up and down the streets, looking first this way and then that. He

forgot the slow moving crowd who turned to gaze at him in amazement. His ears became deaf to the screams of the candy-man, as he proclaimed his wares, to the loud screeching of the ungreased wheels of the ox-carts, to the cursing of the cart drivers as they urged their under-fed horses to hurry, to the pounding of the tinners as they hammered their trunks into shape; and often he did not even hear the continuous honking of the slowly moving cars as they tried to weave their way among the crowd. His heart would almost miss a beat when he would spy a green turban bobbing among the crowd, and then he would remember that there were many men who wore green turbans and red beards.

Suddenly remembering that the kidnapper was a wealthy man, Abdul decided to go to that part of the city where the English stores were. Never before had he seen so many white people, that cursed Christian race which had caused him so much grief. The many rushing cars bewildered him, and once when he tried to dart across the street in front of a moving line of traffic, he heard a policeman yell at him, so that he had just enough time to retrace his steps and save his life. He noticed that the people waited until the policeman signalled them to cross. Thus he wandered about the streets of the busy city for two days, growing more and more discouraged all the time, and yet living in hopes that he would some day find Rashem, and be able to return home again victorious.

Finally, as a last resort, he decided to seek counsel from the Mohammedan sheik. Abdul had only one rupee and twelve annas left, but he hoped that that would be enough money to satisfy the religious teacher. He knew only too well that such unscrupulous men were always willing to take even the poorest customers, but usually bled them for all of their money.

"Burka" dress of a shut-in-woman.

As Abdul neared the great mosque, he saw countless green turbans and red beards, for many of the worshippers had visited the holy city of Mecca. But he did not notice that one of these worshippers was leading a little girl. The child was completely covered by a long, white muslin veil, which aroused no suspicion in that Mohammedan city. The two little lace peep-holes in front of her eyes did not allow her to look around much, as she had to watch carefully

where she was going, because her leader seemed to be in a great hurry.

As Abdul ascended the steps, he was thinking happily of his errand with the sheik; for he was sure that God would be pleased with his religious turn of mind, and forgive him for his past wickedness and bless him in the future. So engrossed was he in these happy thoughts that he did not feel the hem of a long white veil touch his leg nor did he see the wearer stumble as she was being urged hastily down the steps.

Arriving within the mosque, he passed long rows of people, kneeling and muttering their monotonous prayers in an undertone. Abdul joined their ranks for a few minutes, and repeated the well-known prayer, "There is no God but Allah and Mohammed is his prophet," and then, feeling that God would be with him, he went in search of the sheik.

After hearing Abdul's story, the teacher offered to give him a charm for three rupees. This price did not depress Abdul at all, for every customer has to bargain for his purchases in India. Three rupees was the man's first price, and the customer could easily get him down to half that amount, which would be one rupee and eight annas. Abdul protested strenuously, and the sheik consented to reduce the price to two rupees as a special favor.

Abdul then proceeded to work on the niggardly man's sympathies, and told the latter about his two sons who had left home, and how there would be just Sardara and himself if his little daughter were not found. After several more rebuttals, the price was set at one rupee and eight annas. Both parties were very happy although they tried not to show their feelings.

The sheik scribbled a few words on a piece of paper, put it in a crude little locket, which he tied around Abdul's neck, and, as the happy man left the room, said, "May God help you find your little girl."

As soon as Abdul's back was turned, the whole attitude of the sheik was changed, and a cynical grin appeared on his face. He was thinking of the charm that he had just finished for a little girl who had been brought in by a wealthy man who claimed to be her father, though the child had declared that he was lying. The sheik put the picture of her own poor father out of his mind, and went to count again the twenty rupees he had squeezed out of the wealthy man's pocket. The latter had seemed greatly troubled and very nervous, and had easily been persuaded to give a large sum. He said that he had lost another little girl and was doing his best to insure this one's safety.

Abdul renewed his search with a great deal of zeal, for he was now sure that he would soon be able to find little Rashem; but at the end of another two days, during which he had had no better luck than before, his heart sank and his spirits drooped. At length he decided to return home, and see if his good wife had heard any more news.

His road led him by the white people's houses, and though he tried to show his contempt by not even looking at them, he could not help but see an Indian woman go in the gate. Taking a second glance, he noticed

that the woman was his own wife. His first impulse was to rush up and ask her what had brought her to the city, but upon second thought he decided to see what she was going to do. Was she going to the house of a white person? He could scarcely believe his eyes. Standing behind a tree he saw her go timidly up the steps of the big brick house, and then knock at the door. Soon he saw a white man appear and he was surprised to notice that his wife seemed to know the man, and, what was even more surprising, the man knew her and called her by name. Then he remembered that the white people sometimes came out to his village to visit the school and hold meetings. Could his wife have seen them there? But surely she had never attended their services. Such a thought made him uneasy.

He was not near enough to hear all the conversation, but after his wife had seemingly told her story, he was amazed to hear the white man say, "Oh, yes, I know that man. He stole a little girl belonging to one of the Christians, and I went with the father and got the child for him."

Abdul could not hear the rest of the conversation, but he had heard enough. His wife was asking the white people to help her find their daughter. Should he rush up and stop her? Those Christians would do no good, and probably would bring him more bad luck. Then Abdul thought again of what the white man had said, "Oh, yes, I know that man." Perhaps this opportunity was his only chance to find his little daughter. He weighed the matter in his mind and concluded that he would let his wife carry out her plans, for there was a slim chance that she might succeed, but he would free himself from all blame by not helping her in any way. He could not refrain, however, from following the white man and Sardara as they made their way out of the yard, and back through the busy streets of the bazaar, where he had been spending most of his time for the past few days.

He always kept some distance behind them so that they would not see him, but he noticed that they never turned around for they seemed to be very much interested in their conversation. "What could his wife have to say to that white man?" he wondered, and then concluded that she must be telling him about Rashem.

FOUND

As they reached the more crowded section of the bazaar, Abdul took courage and followed closer behind them. Once he was so near that, in order to dodge out of the way of an oncoming car, he almost touched the white man. This incident frightened him so much that he stayed at a little safer distance, but he had been close enough to discover the topic of conversation. He had heard his wife say, "I have been thinking for a long time that your religion must be wonderful, if it makes you do such kind things. Our Mohammedan teachers never . . . . .," and that was all he heard, but the unfinished sentence made his blood boil. What did those Christian teachers do that the Mohammedan leaders left undone?

His thoughts were interrupted when his leaders came to a sudden

(Continued on page 77)

Why Feminize Missions

By REV. GEORGE A. BROWN, Elyria, Ohio.

SOME very encouraging words of appreciation have been received from leading members of the WGMS. Here are a few samples: "I believe you have started one of the best things we have ever had in the Church." "Glad to hear that the Movement is Moving. I am sure it is a form of work that needs to be pushed." "It is certainly cheering to know of the success of this Movement, even if thus far in a somewhat limited area. We pray for its extension rapidly and effectively." "It seems very reasonable that the women, so organized, might help to interest their husbands and brothers in a missionary organization of their own. It also seems that a friendly rivalry between the W. M. S. and Men's League might result in growth and interest in both local and foreign work."

The subject of The Men's Missionary League Movement was presented at the annual WGMS convention in New Wilmington. Some definite recommendations were offered at that time, which it is hoped the women will make effectively operative in their local congregations and presbyteries upon their return home after this great inspirational meeting. In so doing they will not only be contributing to the promotion of the MML but to their own WGMS, for the quickened interest of the men will mean the increased interest of the women themselves.

Our Lord never intended that missions should be feminized. This divine enterprise of missions, on its human side, is "A Man's Job" as well as a woman's work. May the Holy Spirit, who is the Spirit of Missions, so use the women of our Church to awaken the men of our Church that they will be constrained to do what they can, in an organized capacity, to make the Lord Jesus Christ known to those who still know Him not, which is the supreme mission and the immediate duty of the entire Church.

This question heads an article that appeared some time ago in the women's missionary magazine of one of the leading denominations of the land. The writer calls attention to the fact that few men take any interest in mission study or missionary work and then she suggests that possibly the women of the Church might use their influence to awaken the men of the Church and secure their enlistment in the great task of world evangelization.

No argument is needed to prove that these men, as well as the women, ought to be working at this business of making the Lord Jesus Christ known to the world, for this is the mission the Church has been given to fulfill. Furthermore, the history of The Men's Missionary League Movement, which began with the men of our Elyria Church, November 20, 1933, fully demonstrates the fact that the men can be sufficiently interested in both mission study and definite missionary service as to establish and maintain a missionary organization all their own.

(Continued on page 80)

A Glimpse at the Native Religious Beliefs of Our American Indians

By MRS. M. C. WADE, Mt. Hermon, California

A RELIGIOUS element was discernable in the traditions which regulated all the activities of the American Indians. Certain ceremonies continued to be observed generation after generation, in everything vital to the tribal welfare: at seed planting time, the semi-annual hunts, and in warfare. These were more elaborate in some tribes than in others, but always formal, and according to the traditions of each tribe. Those relating to the buffalo hunt, which was always a tribal affair, strictly regulated, had several days of ceremonial services prior to the hunt. The songs were prayers for success, and never otherwise used. On their return from the hunt, a portion of the game was formally given to some poor families, having no representation among the hunters.

Indians believed in unseen powers, both good and evil. An intelligent old Dakota chief, of long ago, stated that what seemed to be worship of animals or inanimate objects, was an effort, on their part, to reach a Power to which the Indians had lost the way.

In ancient times, truth, honesty and chastity were adhered to. Family and social affairs were arranged according to custom. It was the religious element in traditions which made the tribal code of laws rarely infringed upon and the penalties strictly enforced. When the large tribes, which once had definite locations and boundaries, became separated and widely scattered, restrictions became less effective, and some distinctively Indian traits and customs gradually disappeared.

Long ago an old Christian Indian said, "We had much that was good but we were lost in the dark and did not know of a Saviour."

THE BARRIER WAS BROKEN

(Continued from page 75)

halt in front of what looked like a poor man's dwelling. Without knocking, the white man opened the door, and the two walked into the courtyard, which Abdul perceived was the entrance to a wealthy man's dwelling. But he did not have long to wait, for he soon heard his wife give a little cry of joy, and then he heard his own dear Rashem's voice. Flinging the door wide open, he rushed in upon the happy group, but much to the surprise of his astonished wife, instead of coming to greet his little daughter, he went over and knelt before the white man. He bowed his head to the ground in truly Oriental fashion and then looked up into the kind eyes of the man as if he wished to speak. His lips moved but no sound came forth; yet Rashem knew that the barrier between Abdul and the white people was broken forever.

More Invincible Than Steel

I BELIEVE that in the printed word—as long as truth be free—there is a power more potent than guns, more incincible than steel." These words were spoken by Lord Southwood at an Advertising Convention a short time ago, and were doubtless intended to encourage the belief that advertising pays. The printed word looms large in the world of commerce, and may have a still larger place in days to come. It is impossible to put any limit to the power of the printed word in business—or in any other sphere.

It will be noted that one condition is mentioned—"as long as truth be free." Lord Southwood is not blind to what is happening in many parts of the world, and probably considers the curtailment of human liberty to be one of the most sinister aspects of modern life. If we think of the history of printing we find that it is inextricably bound up with the history of freedom. When the liberties of the people have been threatened or destroyed the printed word has been endangered. You cannot destroy a democracy and leave people free to express their opinions in print. When the ballot-box goes, the printing goes with it. There is no surer sign that liberty is on the wane than a controlled Press, and if "the price of liberty is eternal vigilance," let us be watchful lest the freedom of the printed word be encroached upon.

If we go back four hundred years we have a striking illustration of how freedom and the printed word march together. When Tindale wished to print his New Testament in English there was no place in all England where this could be done, and he had to go to the Continent to carry out his project. The Continental printing presses were busy because a certain measure of freedom had been secured, and Tindale had his books printed in Worms, where the spirit of the Reformation was strong. When these New Testaments were shipped to England they had to be circulated secretly, and many of them were confiscated and burnt outside old St. Paul's.

A better day was dawning, however. Liberty was gaining ground everywhere. A new spirit was blowing through the land—the spirit of religious freedom, and when freedom flourishes the printed word has free course. The Royal Injunction that the Bible be set up in parish churches was not only an act of religious significance—it was an awakening note upon the trumpet of freedom. Henceforth every man had the right to read or hear read the Word of God in the mother tongue, and that triumph for liberty was the first of many. The open Bible is the foundation upon which much of our freedom has been built, and we cannot understand fully the long struggle for democratic government if we leave the Bible out of account.

Is the printed word "more potent than guns, more invincible than steel," as Lord Southwood suggests? In a world in which guns and steel have so large a place, in a rearming world, what chance has

the printed word to make its power felt? A great chance, and so long as the blind forces of war and destruction are held in check by reason, the printed word wins. The struggle going on now is between a conception of life based upon truth and love, and the view that force is everything. In that struggle the printed word has a great part to play—the printed word that counsels reason, justice and human liberty. Because the printed word is free to express all kinds of views, we ought to use it on the side of peace and brotherhood.

Let us not forget that the printed word can be used to promulgate what is false as well as what is true, and propaganda of that kind is sometimes all-powerful. Nevertheless, the life-blood of the printed word is freedom, and when freedom goes and the Press becomes subservient to the powers that be, its influence has been undermined. We can only look to the printed word for light and guidance when we know that it is the free expression of opinion.

Every man has a right to his own opinion; every man has a right to express his opinion by word of mouth or in print; and it is in the clash of various opinions that Truth will prevail. When we become impatient with our democratic method of government, complaining, perhaps, that it moves slowly, let us remember that it does at least preserve man's most precious heritage —freedom.

Best of all, the printed Word of God, so far as most countries are concerned, is free to travel where it will; and there is no more hopeful sign than that the demand for it continues to grow. Who can estimate its power for good in human hearts? Who can measure the influence it has exercised upon the moral life of mankind? Who can foresee what it is destined to accomplish as an instrument of light and guidance amid the confusion and darkness of earthly counsels? We may confidently believe that the Bible, so far from being discredited or outworn, is as vital as ever it was, and that there resides within it "a power more potent than guns, more invincible than steel."

The story of how the Bible has made its way across the world is proof of its invincible quality. It has found its way into a thousand languages, broken down indifference and prejudice wherever it has gone, and won the respect and love of millions of people. Sometimes it has met with opposition, but sooner or later the opposition has given way before its onward march. It is always on the lookout for new conquests, and every fresh conquest is additional proof of its invincibility. Other books have been translated into many languages and have attained a large circulation; but in comparison with the Bible these fade into insignificance.

Think of the Bible in terms of power. We know that it gives peace and comfort to those who need it, but it is also a disturbing book—"a high explosive," as Earl Baldwin so aptly called it. The Bible works revolutions in the lives of men and nations. It is not the opiate of the people but a challenge

to men to reform their ways. It condemns social evils and calls for their redress. It opens up fresh paths of service. It presents new possibilities of living and supplies the incentive to achieve them. Our history during the past four hundred years has been profoundly influenced for good by the open Bible; and we cannot say that it has had its day.

The Bible is grievously neglected at the present time, but there are signs of a reviving interest; and a general return to the Bible would be the surest guarantee that our work in the world is not yet ended. The commemoration of the quarter-centenary showed that there is still a love for the Bible in the hearts of our people, and if that spark of love can be kindled into a flame, what may it not mean by way of regeneration and reform! The power of the printed Word of God is there to be used.—J. A. P. in *The Bible in the World.*

WHY FEMINIZE MISSIONS

(Continued from page 76)

Seven groups of men in our Church are already actively identified with this new movement for "Men and Missions," and others are reported outside of our communion as a direct result of that first "Adventure" which has since become "An Achievement in Masculine Missions." There is therefore absolutely no question as to the possibility of having a men's missionary society, as well as a women's missionary society, in practically every local congregation in our Church.

The big problem, however, is—How can this Men's Missionary League Movement be promoted and extended throughout our whole Church so that local men's missionary societies shall be organized everywhere? The suggestion referred to at the beginning indicates one practical way of doing it. With the experience the women of our Church have had and the lessons they have learned through their years of most fruitful service, they are certainly well qualified to stir up the men to a like missionary interest and zeal.

REMEMBER THE NEXT MISSIONARY BROADCAST

OCTOBER 9, 11:15 E.S.T.

Good News from Far Countries

The Sudan

MRS. R. F. SHIELDS, Khartum, The Sudan

THE SUDAN REFUGE

By MISS ISABEL BLAIR, Omdurman, The Sudan.

Missionaries are not the only refugees from Ethiopia who have sought safety in the Sudan. Many native people have come here also and have taken up residence in this friendly country. Communication with old friends and co-workers in Ethiopia is very difficult and of course we all wonder as do you friends at home, what our Christian people there are doing and what lasting results our work had.

Recently we received our first direct news of our friends in Gorei from one of Mrs. Ruth Walker's former school girls, Banchi, who came to Khartum with her husband and is now working in the English Mission Hospital here.

After our last missionaries left Gorei she continued to teach the Gospel as she had been taught to do. Because their house was neat and clean they were suspected of being servants of foreigners. She was told that she must become a servant of Italians. But she decided otherwise. By night Banchi and her husband started for the Sudan, telling no one of their plans. She had shaved her hair off and dressed in men's clothes and together they came to Kurmuk with a group of carriers. They were eight days on the way to Kurmuk — walking. About a mile from Kurmuk, she sat by the side of the road thinking she could not go on; and with the goal so near! However after rest and bathing her aching feet in salt water, she managed the rest of the way with the help of two sticks. Her feet are still calloused and sore. Of course she had no shoes for Ethiopians do not usually wear them.

How glad Banchi was to get to the Mission and hear some Galla spoken! I, too, was glad. She has adopted me as her mother in Mrs. Walker's absence. Several times she has gone over to Khartum and gathered a few of the Ethiopian women together to teach them a Gospel story. She is concerned that so many have turned Moslem. She is studying Arabic as she says she wants to teach the people here of Christ. Just today she came and said she wanted to go to Khartum and gather the women and remind them of Christ's suffering and death. Her husband is studying Arabic in our school here along with the small boys and is trying to learn English in the evening with his wife's help.

Banchi has been faithful to her Lord and has trusted Him through many hard times. Just today she was telling me of how she was in a place with bombs dropping all around, and while others were very much afraid, she opened her Bible and read, unafraid, because she had faith in Christ and it mattered not to her whether she lived or died. I am so glad she is in this mission hospital where she will have opportunities of service.

Another Ethiopian who has recently come to Khartum, is Tamazgain, a former evangelist in an English Mission in Addis Ababa. He also has been concerned about his fellow countrymen here and was so surprised that some have turned Moslem. He got busy and tried to get a church started. For several weeks now, he has had meetings Sabbath afternoons in the Evangelical church in Khartum, preaching in Amharic. He needs your prayers

for so many of his people are indifferent. They feel that God has forsaken them and that He does not care about them. There are hundreds of Ethiopians here, so we hope the small beginning of thirty-five will grow and that these people will be held for Christ and be true witnesses of His power to their Moslem neighbors.

I have had very recent news of Sayo. Mamo, one of our dear friends and a former teacher, who was in prison and was very ill, is now free and well, but so far has no work. He has a wife and five children. While in prison he taught the other prisoners, as did Tamazgain also. Some of the church members are still preaching Christ. Among these faithful ones is Gidada, our blind evangelist. As far as I know our people at Sayo are still having their church services in the church they built for themselves. In Gorei they were having secret meetings for worship. God's Word does not return void. In your prayers do not forget the Ethiopians in this hot, strange country of The Sudan and those in troubled Ethiopia.

The Sudan government has funds for Ethiopian refugees and supplies sufficient for them to live on until they get work.

India

MRS. R. R. STEWART, Editor, Rawalpindi, India

"DARA IK RAJA SI"

By MISS LOIS BOYD

You will be glad to know that our Punjabi primer "The Key to Knowledge" is getting more and more popular. "Dara ik raja si" ("Dara is a king"—the first sentence in the primer), is on many tongues and, believe it or not, some who started while you were here four months ago have already begun reading the Gospel of Mark. Last week in Pasrur Presbytery we had a conference on Adult Education and one pastor reported 85 people reading in his congregation. Forty-three of these are reading the gospel of Mark. It is almost too good to be true.

I spent a month in a village of Sialkot District teaching the women and girls to read when they had time to spare for it. Even the young girls have lots of hard work to do and it was often three o'clock in the afternoon before they were free for their lesson. They were so eager to learn that they forgot their weariness and worked hard but none were able to finish the primer while we were there. We had to go away and leave them with only a third grade lad to help them. Last week we were out to see their progress and found it wasn't very much but at least they remembered what they had learned and by going over it again and again had learned it all by heart. One of the girls was eagerly awaiting her brother's return from school for his Spring vacation. I fear he won't get much rest from books. Another said when we left "Pray hard for us. We do so want to be able to read the Bible for ourselves."

These girls have promised to come in to Sialkot after harvest for a "refresher course" in reading, Bible stories and health lessons. It will be thrilling for them and for us if they all come.

We are trying to get interesting suitable literature for these new readers. A Punjabi newspaper of four pages is being published monthly at Moga. The subscription price is about ten cents a year, but even at that price it is hard to get subscribers. Reading for reading's sake is practically a new idea in India. Several small Bible story books are available in Punjabi now and the Gospel of Mark has been printed in beautiful, clear Punjabi.

It thrills us to see how this campaign for literacy is taking hold of the young people, especially the young women who have been denied the privilege of an education. Our dream of an educated motherhood in the Church of the Punjab does not seem so dim and far away now. "The darkness is passing away. The true light already shineth."

The above is from a personal letter to the Editor, Miss Boyd was released from other work to give her entire time to training teachers for the new Literacy Campaign. She signs her letter "Yours for a literate church."

Ethiopia

MISS RUTH M. NICHOL, Editor, Addis Ababa, Ethiopia

CONTINUING IN ETHIOPIA

By MRS. D. C. HENRY, Addis Ababa, Ethiopia.

Often to those missionaries who go on working day after day in a missionary station, the work seems to stand still and they become somewhat discouraged. They find it hard to write about their work. So when one, who has not seen the work for some time, arrives at the station, the first duty assigned her, often, is to write of what she sees. So I shall attempt to let you know how the work looks to one who has not seen it (the work in this one place) for nine years. Perhaps I may be able to relieve many fears, to show cause for great rejoicing and to ask for more definite prayers for our work.

In Hospital

Please walk with me into the Hospital any morning of the work week. Here you will find patients of many nationalities and of all colors, waiting for their turn for the doctor and his assistant, Oto Gobri. There may be an Italian policeman with a native, who has been injured by a hit-and-run driver that he has picked up and brought to our doctor for treatment. It may be—but you will find almost all the known diseases and accidents here among poor suffering humanity. Ethiopians are like us in that they are sometimes very grateful, and sometimes very forgetful of the healing they receive in His name. In the wards two evangelists take turns in reading the Bible, and teaching verses to such patients as are not too ill to listen. Some are glad to turn their hearts and lives over to the Saviour in Whose name they are being cared for.

In School

Over in the next long, one-story building is the girls' school where Miss Nichol is the superintendent. The school was started some years ago for high class girls. Later it was changed and now it has many from each class and a few small boys as day pupils, sons of the workers in the hospital, etc. I am not going to try to tell you all that they teach in the school, but a mastery of their own language, conversational Italian, handicrafts and music are essentials. Best of all the knowledge that God loves them and that Jesus died to save them from their sins. The children learn to sing the songs of the Gospel, both those translated from English and Swedish, and those of the native Church. It is very sweet to hear their voices on Sabbath as they chant one of the Ethiopian songs, led by a Christian priest.

In Prayer

Morning prayers at the hospital are unusual in that they include all the workers of the mission compound. They are led by missionaries and native evangelists in turn. I wish you might slip into the women's prayer meeting with me on Thursday afternoon and see the twenty and more women who meet at the various native homes each week. The prayers are apt to be in three or more langauges but the spirit is very fine and though I cannot understand many of the words used, I can always understand the tones of the voice and the

attitude of prayer and devotion. Yes, some of them go out from the prayer meeting and do things we think they should not, but how many of *us* live up to the inspiration we receive from prayer and sermon? And their attempts are probably better than ours for they do not have several generations of Christians behind them as we do. The men's prayer meeting is held at the same time, and the spirit is just as good with the attendance about the same.

What pastor in America would not be greatly rejoiced to know that every Saturday evening at 8 o'clock there would meet from twelve to twenty men and women to pray for the Sabbath services and especially for the one who is to preach? Other requests for prayer are for the sick and for the young men who are holding the evangelistic services at various times and places during the week. Again the languages are apt to be four in number, but that matters little to us and not at all to the All-wise Father of us all. I know of one such prayer meeting in our church in America, a group of young men and women in northeastern Ohio who meet at their leader's house for prayer every Saturday evening and it was my privilege to meet twice with them. May such groups increase!

In Worship

Sabbath Day, and the church bell rings as it does for you. Many are deaf and hear not its call, but some hear and are glad to respond. Most of them have reverence for their Master's house and dress in clean white clothes for the service. Among the white may be the dirty (black from filth) clothes of some one who has slipped in to sit awhile. The men, women, girls and boys of various ages are gathered into the chapel and then go to classes taught by missionaries, evangelists or trained girls from the school and hospital. Many bright happy faces, then perhaps one prematurely old from life's experiences, make up the children. The men and women vary in expression, some having lived among the missions all their lives, look clean and fine, and others show the effect of life's harshness in the face.

Ten-thirty or thereabout, for the boy does not seem to know "the stroke of time," the bell for the church service rings. As many have no time-piece and quite a few live beyond the sound of the bell, even the sermon is apt to be under way when the last latecomer finds a seat. By looking for faces that we know and not finding them, we can estimate that as many as 200 various ones are usually here. And even the little boys and girls (except for an occasional giggle) listen attentively, whether the sermon be short or long. The native evangelists take their turns with the missionaries in preaching and the sermons vary from 15 to 50 minutes. The singing is splendid and lately chants of the Ethiopian Church bring expressions of joy from the people who love them. They are "queer" to us but what matters, our songs are "queer" to them and it is a service not for us but that they might worship. We have our worship hour in the evening. And one can worship even though one understands not a word of the song or sermon.

Just before I left home I received a letter from a dear friend in which she said that she attended a Young People's meeting the night before and the statement was made that they need no longer pray for Ethiopia as our mission was no longer living. Can you not tell by the above that our mission is living and that we need your prayers more than ever? Please pray for Dr. Cremer, his wife, the Misses Faught, Beatty and Sister Anna in the Hospital, for Miss Nichol in the school and Mr. Henry in the Evangelistic work. Also for the Nystrom family who are proving such a help in the school and hospital. Pray for the native evangelists that they may live as they preach, a thing hard enough in America but so much

more so in these pagan countries. Pray for the girls' school that the children may see their Saviour, and for the men who hold prayers in various houses along the way. The work here is going on, you need not be ashamed of it, so continue often in prayer for us.

Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

NEW MUSIC IN AN OLD LAND

By MISS ULRICA LIGGITT, Head of Music Department, Pressly Memorial Institute, Assiut, Egypt.

The people of this land love music. Naturally, their first love is Eastern music, but those who have opportunity are eager to learn Western music, and after acquiring some knowledge of it, and after becoming familiar with it, they begin to enjoy it and eventually love it.

This is evidenced on the occasion of every musical event we have here in Assiut. After various programs different ones will say: "Why do you not have such programs oftener?"

"Why do you not have a concert every month?"

"The girls all sang well and the songs were lovely."

After a Christmas program, when the audience was invited to join in singing Christmas carols one said: "We all sang and had a good time." Can you wonder that we are glad to plan for as many musical programs as time and personnel will justify?

When our chorus choir of sixteen voices sang "The Holy City" the chapel was filled. Printed copies of the words were given out through the audience so that every one would get the full benefit of them, as well as hear the music. It was truly an hour of praise and adoration—an impressive service. One in the audience remarked: "It was an hour of heaven."

In Pressly Memorial Institute the piano department recently presented a Mendelssohn program. The first part consisted of a little play in two acts, in which incidents in the life of Felix Mendelssohn were shown with his father, mother, sister Fanny, Goethe, teachers and other friends. There was incidental music by Felix, Fanny and Moscheles. The play was interesting and pretty and all the players took their parts well.

The second part of the program consisted of compositions by this Master, played by a number of the a l u m n a e — two "Songs without Words," "The Fingal Cave Overture," arranged as piano solo, "Midsummer Nights' Dream Overture" in duet form, and the piano "Concerto in G Minor" with orchestral parts on second piano.

All the performers who are delightful young women thoroughly enjoyed presenting these numbers, and the audience, which filled the chapel to overflowing, gave many expressions of pleasure and appreciation.

Along with such reactions as these from this kind of music activity, we are gratified that our pupils in turn are going out and personally making use of their knowledge, some by acting as organists or pianists for Church services and other meetings, some by going voluntarily into schools which do not have music teachers and training the children in singing.

In the school we are now working to prepare girls to become regular teachers in schools desiring music study.

Is music worth while as a part of our missionary life work? Come into our audiences or go into homes where fathers and mothers are playing and singing, giving their chil-

dren the advantage of musical environment and early training and you will find the answer to this question in the atmosphere of the home, and in the faces and characters of those you meet—a reflected glimpse of heaven.

THE LIFE OF A SHORT-TERM MISSIONARY

By MISS MYRTLE BAIRD, Assiut, Egypt

Gong! Gong! Can it be morning? Yes, it is 6:15, another day to be filled with many interesting but perhaps difficult problems. Having completed our toilet a family of thirteen is ready to eat breakfast together by 6:45.

After breakfast we go across to school to remain until 12:40—lunch time. Several of us have classes at 7:45, but the main program begins at 8:20 with our chapel service. This is a great opportunity to give the girls a gospel message.

Immediately following chapel the girls go to their different Bible classes. What a wonderful way to begin a day of school! Five hundred girls studying the Word of God at the same time.

Tea at 4 o'clock is most restful and invigorating after a strenuous school day. Gaining new enthusiasm, we are ready to either go calling on the girls, play tennis, or go for a bicycle ride. Exercise is an important part of our program in order to keep physically fit.

Today two of us chose calling. Our goal is to visit in the homes of the girls in our Bible classes and as many more as we can. We told two girls this morning of our plan to go and visit them. As we did not know where they lived the one who lived the farthest away suggested that we go home with her after school. We walked along through the Main street for some distance, than turned off into a very narrow, winding street. Of course, we were a great curiosity in this part of the city, and every one stopped to look at us. At last we arrived at the girl's house where she said she had lived for eleven years. She led us up a steep stairway to an upper apartment. We were ushered into the guest room. It was simply furnished, with divans and chairs, a rug on the floor and a few pictures on the walls.

Soon the sweet-faced mother entered. She greeted us cordially and expressed great pleasure on seeing us. As she spoke only a little English her daughter translated our conversation. We were served hot chocolate and candy which we enjoyed. It is a custom of these hospitable people to always serve refreshments to their callers.

We proceeded to the home of the other girl which was practically the same as the above.

The day drawing to a close, we returned to Pressly Memorial Institute somewhat weary but grateful for the opportunities that had been ours.

A HUMAN INTEREST STORY

By SUSANNAH HUTCHISON, Tanta, Egypt.

"Go out into the highways and hedges and compel them to come in."

An incident that happened here at Tanta Hospital during the past week reminds us of the parable in which the Master gives the above command.

A woman was in very serious condition following an operation for the removal of a kidney. It seemed that a transfusion of blood might be useful in starting her on the road to recovery. That matter was explained to her visiting relatives on the first visiting day after her operation. Four of the members of the family offered to give the desired blood. Samples were taken for typing but of the four only one was a suitable donor and she a woman, the sister of the patient.

The doctor demurred at taking

the blood because he learned that the woman was not quite in normal health. She insisted that she was very well and that she wanted to help her sister. She was quite sure that a little blood would not matter. So a small quantity was taken. The doctor and the surgical nurse proceeded to give the transfusion, after leaving orders that before the donor start home, she be given a generous cup of tea.

Work was just well started in the operating room when Miss Kok burst into the room hugging to her a tiny new-born baby girl. An ordinary maternity case could never have aroused in her half the joy she had experienced as she was frantically called and rushed out into the lane to pick up off the driveway, this darling wee thing. She sent orderlies and the Bible Woman to persuade and to bring in the mother who was violently protesting that she was all right and wanted to go right home. Since the nurse without permission had taken her baby, she had little choice and so allowed herself to be carried into the hospital where she was soon comfortably put to bed. The wee daughter was returned to her then, all sweet and cuddly in the warm garments provided for her.

Yes, that day the head nurse and her helpers went out into the highway and compelled her and her baby to come.

P.S.—The operation case made good progress from the day the transfusion was given.

A VILLAGE COMMUNION SERVICE

By ELIZABETH KELSEY KINNEAR,
Mansura, Egypt.

We were on the way very early for the trip was a long one, over rough roads, and the missionary was to examine new members before a nine-thirty service. All went well until we were within a half-hour's ride of our goal when we found a railway crossing blocked. There was no train in sight though the track was perfectly visible for miles in either direction. After a short wait we decided to investigate the situation. The station master was affable but helpless—the gate was padlocked and no one had a key. The man responsible wanted no accidents so he had locked up carefully and gone off to other business with mind at rest. We waited another ten minutes. Then the train and the keeper of the key arrived together and we were let through.

We were the first to arrive at the meeting place and the evangelist told us the communion service would have to be delayed at least an hour as a government official who wished to attend could not come earlier. We compromised on a half hour, with the promise that the communion service itself would be last on a full program. The immediate problem was the matter of how to baptize two of the children to be presented. The father had been studying his Bible carefully and had concluded that, since Jesus came up out of the Jordan, the children's feet must be in the water, though he did not ask for immersion. The missionary told him there was nothing in the rules of the church which forbade such procedure, but he was afraid too much dependence was being placed on the form of the rite, rather than on its spiritual meaning. The father said he still preferred it to be done more thoroughly than by sprinkling, and said he would hold the little mites, so the evangelist's wife filled a large brass basin and put it on the table by the bread and wine. The missionary's wife remonstrated then, for she was sure everything would be splashed, so she was stationed beside the table to rescue the elements at the moment of danger. By that time the mother had arrived with the children, who were twins, less than three months old, and not

very well. She tried the water and wisely decided she did not want her babies' feet in such a cold bath. Another conference was called. The evangelist said they could heat some water, but that didn't seem quite proper either. At last they said sprinkling would be best, but the missionary was given one final piece of advice—"Be sure to use three big handfuls of water for each child, because the Copts say we Protestants don't know how to baptize people." A third child, a few months older, came on the scene now, carried in state. He was elaborately dressed in embroidered silk and followed by a retinue of small sisters carrying bouquets and bottles of sweet drinks! This promised to be a celebration, but there was no disturbance at all until time for a benediction, when several of the women went out and prepared a large kettle of punch from the bottled syrup to be handed around in honor of the baby's baptism.

Though the men and women mingled freely enough in the courtyard, once inside, the curtain had to be drawn closely. During the sermon the evangelist came from the rear of the men's side to pull the cloth down at one corner. The vows were taken with men and women standing on their own side of the curtain so that the fathers could not stand by their children during the baptismal ceremony. The crowded condition of the room prevented the women from reaching the front of the pulpit. Everybody was there—except the government official, who enevr did arrive.

It really was a happy occasion and no one wanted to go home. Our optimistic plan of dropping in at the last of another village service had been relinquished long before, and we and the evangelist broke bread together instead—we eating the lunch they had prepared for us, while the children obviously enjoyed our sandwiches. We began to realize how much such a communion meant to a group like that when we were told that most of the congregation had spent the preceding Friday there at the meeting place in prayer and complete fasting until five o'clock in the afternoon, when the evangelist's wife served them with lentil soup. Some of the men fasted in their shops. We came away cheered by finding a worker ready and anxious to discuss reading classes for the women, the use of Christian literature among his Moslem friends, or other different ways of reaching people, —and apparently not in the least afraid to try.

IS THE KHALIFATE GOOD FOR EGYPT?

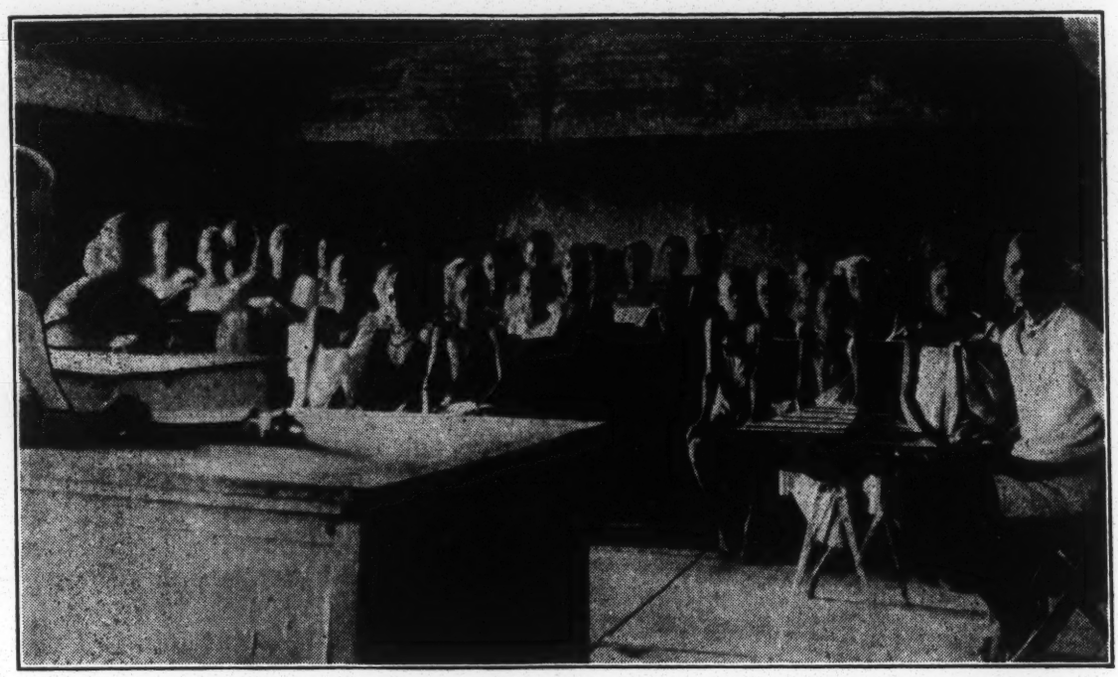
A certain Arabic paper asked the opinion of many leading Moslems on the question above. Some replied that it was a political question, others said "We welcome heartily the revival of the Khalifate with King Farouk as the Khalif."

Akher Sa'a, an Arabic Weekly, gives the following: "A historical outline of when the idea germinated is here given. The late King Faud tried to become Khalif, but Zaghloul did not encourage the idea, lest Egypt become too precious to be left alone by the British. In 1926 the movement was revived again, but Ibn Saoud opposed it.

"Then when King Farouk came to the throne, new attempts were made. Sheikh Maraghi, Rector of El Azhar, is not the only supporter of the movement. Among those in favor are Agha Khan and many other Indian Princes, as well as many responsible circles in Moslem countries—Iraq, Iran, Afghanistan, Syria and Turkey."

Spice from The Orient

A GEOGRAPHY LESSON IN NUER LAND



Mrs. Paul J. Smith and Rev. W. J. Adair with class in Boy's School, Nasir, The Sudan.

Mrs. Paul J. Smith, teacher in the Boy's School in Nasir is sitting at her desk with her geography class before her.

"Gakgak, what is the shape of the earth?"

"I don't know."

"Next, what is the shape of the earth?"

"I don't know."

"Next, what is the shape of the earth?"

"I don't know."

"Next, what is the shape of the earth?"

"I don't know."

Becoming rather discouraged Mrs. Smith says: "What have I been teaching you all these days? Now, not one of you knows the shape of the earth."

One boy more courageous than the others replied: "Mrs. Smith you told us it is round but we don't know."

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.

THE MADRAS CONFERENCE

From various ports in the United States and Canada forty-five American delegates are sailing for Madras, India, to be present at the decennial meeting of the International Missionary Council to be held there December 12 to 30. It is ten years since the Jerusalem Conference and now once more delegates from all parts of the world—four hundred and fifty of them—will come together to discuss the opportunities and problems which face the Christian Church today.

It will be a missionary conference. It will be a world conference. It will use the findings of the Oxford and Edinburgh conferences as a basis of discussion and will go forward with plans for a world community of which the Christian Church is the center.

In January the returning delegates will bring with them guests from other lands who will visit fifty cities of the United States and Canada where conferences will be held to bring the missionary message of Madras to the American people. You are asked to undergird the Madras conference and the American conferences following in February and March with your prayers, for only in this way can these conferences help to bring the Christian Church into the position of leadership which the present state of the world demands.

A CALL TO PRAYER

In order that the Madras Conference may be undergirded by the prayer of the Christian Church, you are asked:

1. *To pray for the International Missionary Council as it meets in session, December 12-31, 1938, at Madras, India.*
2. *To pray that those who come to Madras may do so in a spirit of humility and repentance for past failures.*
3. *To give thanks for God's guidance in the past and pray that His spirit will lead the Conference day by day.*
4. *That there may be vision and hope and power in the meetings.*
5. *That the American delegates may be able to interpret this meeting to the home church with power, on their return.*

The eyes of the whole group gathered there in the conference. Many questions concerning the church, will arise.

No doubt the "findings" will contain suggestions for different methods, for new types of work, for better organization, for closer co-operation — all with the one great purpose of making Christ known as a personal Savior and building up saved men and women into the Church of Christ.

The United Presbyterian Church in America will be represented by Dr. Earle Collins, President of Tarkio College, who goes as a layman.

MY CITY

I have lived in my city for five years. As I have been studying "The American City and Its Church" I have begun to see that I have known very little about it. Its great buildings and narrow streets, its smoking furnaces that make my city black when they are going and blue when they are not, its schools and colleges and university and Technical Institute, its libraries and parks, its fine church buildings and palatial residences, its fine citizens—all these have been the things about which I have talked most.

Recently a friend suggested driving through a certain section which is often mentioned in the daily papers. I was surprised that within the sight of loveliness there was so much ugliness. The houses were poor and run down, the streets littered with rubbish, the sidewalks running over with unwashed children, the doorways filled with idle men and women. Of the latter we felt sure some were the unfortunate victims of unemployment, but we were also certain that great numbers of them were citizens on relief.

There are other parts that are similar, or worse, where people are crowded together living in poverty and squalor.

The question arose and this we discussed as we drove along, Is anything being done for these people? From a physical point we could see, paved streets, sidewalks, gas, water, electric light and schools for all children.

SOCIAL AGENCIES

I became interested in what is being done by social agencies. In order to get statistics I had to take Allegheny County, for my city spreads out along the two rivers as one town runs into another. The 1930 census gives the population as 1,374,410, but there is no doubt that the next census will report a considerable increase.

Of these 583,116 are native whites; 478,739 are of foreign parentage; 227,536 are foreign born, and 83,326 are Negroes.

There are 400 different agencies in the "Directory of Social Agencies of Pittsburgh and Allegheny County" working for social betterment. If aged people need a home, there are 29 homes for aged; if children are homeless there are 42 children's homes bsides 10 agencies for placing children in families; for the sick there are 37 hospitals, some of which are church hospitals, most of them state-aided. There are 138 clinics, 10 institutions for the blind, six for the deaf, seven for cripples, nine refuges for unmarried mothers; five convalescent homes. There are 21 vacation homes and camps, 21 Family Relief organizations; 16 neighborhood clubs for white people and 18 for colored people; seven residences for boys and men, 17 homes for girls and women. There are Protective agencies and correction institutions, day nurseries, Parent Education, recreations, baths, Y.W.C.A.'s, Y.M.C.A.'s, Salvation Army, Volunteers of America and numerous private projects not listed. (None of these include the government agencies.)

THE CHURCH

Sometimes people ask, "Why does not the church do something for the poor and the suffering?" Looking over these organizations one is struck at once with the fact that they are in large measure a part of the work of the church and are church supported and all of them are by-products of the church.

Are social agencies all that are needed to lift up the distressed, to wipe out the saloons, to drive out the bootleggers, to close the dens of iniquity, to reduce crime, to clean up the corruption in high places in my city?

No, fine as these agencies are, and we believe every one is valuable, the church has a higher mission and that is to make new people.

In this area there are 717 white and 135 colored Protestant churches with a membership of 292,400 and a constituency of 818,720. There are 208 Catholic parishes with a constituency of 633,040. In addition there are 43 Eastern Orthodox churches, 48 Jewish synagogues and smaller sects totaling 39,044 (church statistics for 1937).

Thinking only of the Protestant constituency, there is a tremendous task for the churches. But are there enough workers to reach out and touch all these? Statistics again: There are about 750 Protestant ministers, and thousands of elders and deacons; there are thousands of youth in the various church societies; there are hundreds of church visitors and city missionaries, to say nothing of thousands of women in the churches who are organized for the very purpose of taking Christ to "every creature." Yes, there are plenty to carry the message.

Whenever the church believes with all its heart, that Jesus Christ is the only one who can save men from their sins; that the Gospel as proclaimed by the church has the only solution for the problems of the city; that the main business of the church is to carry the message of Christ to everyone, then will there be a powerful witness, a fresh consecration, a new dedication of life to the one great purpose for which the church exists.

That will be a great day for my city.

EACH ONE TEACH ONE—EACH ONE REACH ONE

Over in India the church has taken as a motto: "Each one teach one." That is, everyone who knows how to read is to teach someone who does not know. There are 45,000 Christians in our United Presbyterian Punjabi Church. About 12,000 of these can read. If one teaches one there will be 24,000 readers in 1939 and then if each one of the 24,000 teaches one there will be 48,000 readers in 1940, which would mean that they would have to go out among the non-Christians to find pupils! This is the very thing they have started out to do.

I have been trying to use this mathematical calculation in our church at home. There are about 100,000 women and girls who are members of our church. If 36,500 members of the Women's Missionary societies should take as a motto "each one reach one" and act upon it then in 1939 there would be 73,000 members, and if each of these would reach one there would be—but there would not be enough women in the church! Perhaps if every woman in the church had become interested in sending the gospel to others her interest and zeal would lead her out among her neigh-

bors and friends and they, too would become a part of the great sisterhood of service. Why not? Is this not the method of the Master?

ATTENTION LITERATURE SECRETARIES

October is a sort of "harvest" month for Literature Secretaries. There will be some thousands of subscriptions expiring with this month. Every Literature Secretary should be alert in checking over these expirations and securing renewals.

There are the non-subscribers. Perhaps some more of them might be persuaded to try the Magazine. There are the new members, who should be approached and advised to become acquainted with the work they are pledged to support.

We depend upon you Literature Secretaries to hold all the old subscribers and to secure the new ones. We are grateful for your help from year to year.

THE 1939 CONVENTION

No invitation for the 1939 Convention has been received. Now that the Convention will hereafter be self-entertaining—that is delegates will pay for lodging and breakfast as well as for lunch and dinner, presbyterials will be relieved of much of the burden of former years in entertaining.

Since the Convention has been held for several years, with one exception, in the East, it seems fitting that the next one should be held in the West.

The Convention is always a means of interesting the churches of a community where it is held and brings a great inspiration.

Any presbyterial contemplating inviting the Convention for 1939 should get in touch with the Secretary of the Place Committee, Miss Lillian Robertson, 160 Wadsworth Avenue, New York, N. Y.

QUESTIONNAIRE

1. What do you know about your city and your church?
2. Where did love and Christ win a man?
3. How do "freedom and the printed word march together?"
4. How has the Sudan become a "City of Refuge?"
5. What is the meaning of "Dara ik raja si?"
6. Where did the congregation fast before the communion service?
7. How many people are at the usual church service in Addis Ababa?
8. What is the shape of the earth?
9. Where is "Hut 92-A?"
10. A new Reading Course group in a distant place—Where?

Thank Offering Department

Edited by MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Building, Ninth Street, Pittsburgh, Pa.

PRAISE

O Lord of heaven and earth and sea,
To Thee all praise and glory be,
How shall we show our love to Thee,
Who givest all?

The golden sunshine, vernal air
Sweet flowers and fruit Thy love declare,
When harvests ripen, Thou are there,
Who givest all.

For peaceful homes, and healthful days,
For all the blessings earth displays,
We owe Thee thankfulness and praise,
Who givest all.

Thou didst not spare Thine only Son,
But gav'st Him for a world undone,
And freely with that blessed One,
Thou givest all.

Thou giv'st the Holy Spirit's dower,
Spirit of life and love and power,
And dost His sevenfold graces shower
Upon us all.

To Thee, from Whom we all derive,
Our life, our gifts, our power to give,
O may we ever with Thee live,
Who givest all.

A THANK OFFERING MESSAGE TO ALL MISSIONARY SOCIETIES

We have completed celebrating the Golden Anniversary of the Thank Offering Department. Fifty years ago the women of our denomination presented their first Thank Offering, an expression of gratitude to God for His gifts to them.

During all these years God has continued to pour out His blessing on the work of the Women's General Missionary Society and its members.

Each year a Thank Offering has been presented for the Master's use.

God calls upon us to praise and thank Him. We are all prone to forget His benefits. We have excellent memories for our trials and losses, but fail to recall our blessings. The very abundance of God's gifts and their unbroken flow tend to make us forgetful of the Giver of them all.

The gifts of fifty years have carried the light of Jesus Christ to many peoples for whom we are responsible. As we review the years we praise Him and with new confidence press forward to open the new half century with more and larger gifts.

Everywhere in the world about us we see nature giving. The sun gives its rays, the clouds their rain, and the trees and flowers their beauty and fragrance. Nature must give. Living means giving. As nature pours itself into plants and trees, so God pours Himself into the human soul.

The flowers, grain and trees, to which nature gives so much, give back beauty, fruit and harvests. Then why should not we, to whom God has given so much, give back something of what He so freely bestows, as our Thank Offering.

"Grant us, our Father, then to give
Thanksgiving as we ought,
To serve and like our Saviour live,
And do as He has taught;
Assist us all Thy work to share,
To toil for that glad day,
When in earth's nations everywhere,
Thy kingdom shall have sway."

He has given so abundantly to us we cannot keep, we must give to Him.

As we approach the Ingathering Day may our hearts be filled with thanksgiving, and may praise from all parts of the Church, North, South, East and West, from cities, towns, villages and country, accompany our gifts.

"What shall I render to the Lord
For all His benefits to me?
How shall my soul, by grace restored
Give worthy thanks, O Lord, to
Thee?"

HOW CAN WE MAKE THIS THANK-OFFERING OUR BEST?

Pray for it. Pray daily. Pray in your societies and prayer groups.

Work for it. Decide on a goal in excess of last year's offering.

Encourage all members to make daily use of the Thank-Offering boxes.

Advertise your Thank-Offering service for several weeks previous to the Ingathering.

Send personal invitations. Plan to observe the week previous to "Ingathering" as a week of self-denial, thanksgiving, and prayer.

Plan to give one of the Thank-Offering pageants.

Read aloud to your society the "Story the Thank-Offering Blanks Tell," as found in the Annual Report page 657 of the July, 1938 Magazine. It will enthuse and stimulate every member to greater effort for the 1938 Thank-Offering.

Keep all interested in Life Memberships and Life Directorships. Senior Life Memberships, $25.00; Junior Life Memberships, $10.00; Life Directorships, $300.00.

In sending these, the name must accompany the money. The treasurer of the society sends *names* and *money* to the presbyterial treasurer and she in turn sends to the General Treasurer. *Do not send names of Life Members to Presbyterial Thank-Offering Secretary.*

INSTRUCTION

1. Order Thank-Offering envelopes and leaflets (free for postage) in time to send out a week or ten days before the date of your "Ingathering," and mail or send out through committees to all the women in your congregation. It is helpful for the Thank-Offering Committee to send with each envelope a personal letter of invitation.

2. Plan to meet the expense of carrying on the Thank Offering in your congregation from the contingent fund of your society, and never —no never take it from your Thank-Offering.

3. Do not retard the work of your Presbyterial Thank-Offering Secretary and mar the report of your General Thank-Offering Secretary by procrastination or failure to send in your blanks well-filled and on time.

4. Blanks for reports from Women's, Young Women's, and Junior Societies will be sent to your Presbyterial Thank-Offering Secretary October 15. If you fail to get blanks promptly, write to her and ask for them.

5. Do not use your Thank-Offerings:—

(a) To meet congregational expenses.
(b) To make up congregational pledges to Church Boards.
(c) For church benevolences.

(d) For church or parsonage furnishings or for debt.

(e) For society pledges or contingent expenses.

(f) For any object—*however worthy it may be*—outside of the mission work under the care of the Women's Board.

Please do not cripple the work your society is organized to support by diverting your Thank-Offerings into any channel outside of that for which the women of the Church are held responsible.

6. The Treasurer of the Women's Board—Mrs. J. B. Hill, 1531 Denniston Avenue, Pittsburgh, Pa.—closes her books for the 1938 offering on January 1, 1939, hence your offering should be in her hands—through your Presbyterial Treasurer—not later than the middle of December.

7. See that every family in your congregation is well equipped with Senior Thank-Offering boxes for the next year's offering and with the little pink Junior boxes where there are children. Use last year's boxes as far as possible on account of present cost of same.

8. Order all supplies from 905 Publication Building, Ninth Street, Pittsburgh, Pa., and NOT from your Secretary's home address.

LIFE MEMBERSHIP CERTIFICATES

During the fall months new names of Life Members are being sent in. The treasurer of the local society sends the name and money to the Presbyterial treasurer stating whether it is a Senior or a Junior Life Membership.

The Presbyterial treasurer will send the name and money to the General Treasurer, Mrs. J. B. Hill.

The money is credited and deposited and the name is given to the Thank Offering Department and the certificate is issued at once.

Last year some societies sent the money to the treasurer and the names to the Thank Offering Secretary of the Presbyterial.

Certificates were not issued because the General Treasurer did not receive any statement of Life Memberships and received no names.

In order that no confusion may occur this year will the treasurers of societies please send names and money together to the Presbyterial treasurer and she in turn will send both to the General Treasurer.

In filling out report blanks to be sent to the Presbyterial Thank Offering Secretary please answer the question "HOW MANY LIFE MEMBERS?" by giving the number your society received during the year, not the numbr made by any other society in your congregation.

For example: If a Junior is made a Life Member and the ten dollars is included in the Women's society Thank Offering this Junior Life Membership is reported by the Women's society only.

If a member of the Young Women's society makes a member of the Women's society a Life Member the twenty-five dollars is included in the Young Women's Thank Offering and is reported by the Young Women's society only.

If twenty-five dollars is contributed in the Junior society for a Senior Life Membership it is included in the Thank Offering of the Junior society and is reported by the Junior society only.

Do not write names of Life Members on the report blank sent to the Presbyterial Thank Offering Secretary.

If these directions are observed the records will be accurate, balanced, and certificates issued promptly.

Young Women's Department *including* Girls' Circles

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y. W. Special Fund.
ASKINGS of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENT—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Mary E. Jamieson, San Francisco Presbyterial Missionary; Miss Mary Coie, Khartum North, The Sudan.

RECRUITS! RECRUITS!

Southern Illinois Presbyterial—Sparta "Torch Bearers" (T)—14 members—Pres. Ruth Henderson.

Monmouth Presbyterial—9th Avenue, Monmouth Mary Lytle YWMS—10 members—Pres. Irene Brown.

Ohio Northwestern Presbyterial—Bellefontaine Semper Fidelis Society (T)—9 members—Pres. Ann Vellenga.

May another word be said regarding the organization of a missionary society in your church? You may have two or three Sabbath School classes of girls not affiliated with any definite group for the study and practice of missions. Do you not feel it your duty and privilege to interest these girls just in the midst of their preparation for life in not only secular study but in the better preparation for service in the church? Such a group as sponsored by the Young Women's Department should give you this opportunity. Please let us hear from you very soon.

IT WAS DONE

A friend was telling of the wonderful success that attended the efforts of a missionary-minded woman in another communion in gaining members for her missionary society. Her field for work was the women in her church. If memory serves correctly, there were scores and scores of new members won to the cause of missions and to membership in the missionary society,—this in rather a brief period of time.

Naturally there was a desire to know the method employed. PERSONAL WORK is the answer, just going from one to another and presenting her cause. Her hearers must have been impressed for many of them said "yes" to her invitation!

But how could mere personal work be so prolific of results? *Sincerity* must have been evident. She is no doubt a consistent Christian. She must surely be a *faithful* member of her church and *active* in its branches of work. We are sure she is *intelligent* in missions. She knows where her Church Missions lie. She also has more or less knowledge of the personnel of the different fields. She knows in some measure the religions, the customs, and other features of the fields. She is taking the *Great Commission* seriously and striving to be a *true witness.*

One of the barriers to the success of a cause, such as winning adherents to it, is the *lack* of *certainty* on the part of the one sponsoring the cause. A young woman was telling of a circumstance that embarrassed her greatly. The young people of her church were asked about the differ-

ent fields in which this particular denomination had mission work—and no one was sure enough to speak out. The young woman's discomfiture was increased when she learned of it, for the questioner was a native of one of the fields. She determined that another such experience should not occur. Necessary facts are to be made very plain to these young people—not some time in the future, but at once!

Another barrier to gaining members for a society is the *minimizing* of the society in any way. Our conversation before slightly interested members or uninterested non-members should be such as to cast no reflections on the society and its members. The matter of missions is often cast aside as of little importance, so of course not of sufficient moment to claim the attention of the average person, not to speak of the very learned. With many, the big dreams of the community, such as a new club house, a town library, a baby clinic or other welfare project, rate much higher in interest. It remains for the mission-minded person to be wise in what she says and does and to carry on.

Still another barrier to winning the interest of those who should be won to missionary activity is the *failure* of the members *to do their best* in whatever capacity serving. Lack of preparation and an indifferent presentation of the subject, a prosaic committee report or none at all, a bored expression on the face, an attitude of haste to get away, a word of reproach for taking up so much time with the meeting—all give the lie to the great cause of missions. Only the best service is good enough.

Yes, it can be done! It is possible to gain many new members. Our unknown friend has proved this. What has been done can be done. Most of us are a little short in persistence. We too soon grow weary in well-doing. If we only realized that others are depending on us, that our failure or success affects others!

"There are many and many around
you who follow wherever you go.
If you thought that they walked in
the shadow, your lamp would
burn brighter, I know."

It may be done! It can be done! It was done!

YOUNG WOMEN'S Y. W. SPECIAL COLUMN

Dear Friends:

The 15th of July was the great day when the school closed for the summer vacation. But seven got left behind for some unknown reasons. They finally oozed out until one was left. This morning I have sent her home with a servant.

Last evening when in the school I noticed a dog lying on the roof very peacefully, and when I turned around there on the porch just back of me was a cat quietly enjoying the peace of the empty school, sole occupants of the school these days!

We closed with 342 on the rolls. There will not be so many boarders after vacation as the Educational Board of the Mission has requested all Boarding Schools to reduce their number of boarders. Deciding which girls should not return was one of the toughest jobs of the year. "If we would keep her a bit longer maybe—." But the decision had to be made. The teachers made suggestions, but the final decision was mine.

Yesterday morning I visited my village school which is about five miles from here. There are five classes with 108 children in them, and three teachers. The Primary teacher is about swamped with tiny tots. For some time I had been urging the teacher to get more Christian children into the school. They really have done wonderfully well in getting them, but now to hold them is the big job.

I have given those babies two boxes of playthings. Empty spools

and pieces of wood an inch square and about a foot long make wonderful houses! Empty tins, old jar lids and rubbers make fine trimmings! A few old dilapidated dolls, an oil cloth animal or two, a few china puppies and mother dog, and a picture book or two add great zest to the play. What the teacher ever did with them before they were given this stuff is more than I can imagine!

The Teachers' Summer School will be September 12-19, the Sialkot Convention will be September 19-25, and school will open again September 27th.

This has been one of the worst summers that I have experienced in India. The heat has been very trying. The devil has been on an awful rampage and has not yet subsided in the case of three in particular in whom I am especially interested. Some of the girls thought it a real joke when I said that I would be happier than they when vacation came. It is here and I am happy. Tomorrow morning I leave for grand old Kashmir.

Lovingly your friend,
Dora B. Whitely.

ANNIVERSARY—ANNA Y. THOMPSON CIRCLE

On June 27, 1938, the Anna Y. Thompson Missionary Society of Second Washington, Pa., celebrated its twenty-seventh anniversary by a supper meeting held at the home of one of its members, Mrs. Harold McClay of Wolfdale. More than fifty were present, former and present members.

The meeting was in charge of the program chairman, Miss Katherine Henry. One feature was a letter from Mrs. Mark Roy of New Concord, Ohio. This dealt with the sixty-one years of service of Miss Thompson in Egypt—of her for whom our society was named. The beginning of the circle, its struggles, its history and activities from 1911 until 1938 were rehearsed by charter members.

The "Circle" was organized as a direct result of inspiration received at the New Wilmington Missionary Conference. It lists among its members Miss Isabel Blair of the Sudan; Miss Helen Brownlee of Assiut Hospital in Egypt, who attended most of the meetings this year; and Miss Elizabeth Clark, missionary at Westland, who made the talk of the evening.

At one time, the society equipped and shipped twelve steel cots to Miss Blair for use in the George Memorial hospital in Addis Ababa. It sent one hundred sixty-eight garments to Miss Brownlee for the hospital at Assiut and blankets for Tanta hospital. Many garments for the local institutions were turned out each year. A book shower for the library at Ezel, Kentucky, has been of great benefit to the school. The past years of this society have been a round of activities.

1937-1938 was a banner year for the Anna Y. Thompsons! It was one of the few societies of Chartiers Presbyterial rating 100 per cent in efficiency; besides, it had the largest Thank-Offering in its history. The Society has fifteen life members.

Note:—Are there other societies with a past that would like to tell our readers of some of their experiences? The above story was graciously volunteered.

HOW ONE SOCIETY OBSERVED THE ANNIVERSARY YEAR

At Oneonta, N. Y., the Women's Society, assisted by the "Little Women's" Mission Circle, entertained the Young Women's organization on Flag Day last June. Quite a full program was carried out. The Flag Salute, Christian, and the "Stars and Stripes;" a history of the local society and of the Young Women's Department; greetings from former members as well as personal introductions formed part of the program. A song for the occasion was written. Hear the words:

YOUNG WOMEN'S RANK

(Tune, "Home on the Range")

1. Oh, give me a place in the Young Women's rank
Where the true and the noble are found;
Where each one can work with courage and faith
And good works forever abound.
Chorus:
Yes, give me a place
Where the true and the noble are found.
Where each one can work with courage and faith
And good works forever abound.

2. Oh, give me a place in the Young Women's rank
And I'll sing of mercy and grace;
For the work of the King is joyfully done
And to Him shall be given the praise. (Chorus)

3. Oh, give me a place in the Young Women's rank
And I'll tell of redeeming love;
For the cause, it is just,—and the victory sure,
And Christ's kingdom shall ever endure. (Chorus)

After an address on Young Women's Work, the birthday cake was presented and the exercise as outlined in the May Magazine given. The correspondent, Mrs. Robert Hall, said that this was both beautiful and impressive. At the close of the program, a social hour with refreshments was held. It seems to have been a most successful meeting.

AN APPRECIATIVE SOCIETY

We appreciate word from societies giving any news that may interest other societies. Miss Donna Russell of Seattle has volunteered such an article.

"The Bamba Mission Circle of the First Church, Seattle, was entertained in the Gillespie home on August 5th with an Hawaiian dinner. Miss Florence Gillespie is a member of the group and has lived in Hawaii for the past few years, as she is employed there.

"On arriving at the home, we were greeted in typical Hawaiian fashion, which of course means having a le placed around one's neck. The hos tesses are dressed in odd, but ve attractive gowns, known as 'Mothe Hubbards.'

"After everyone had arrived, we found our places at the table. The place-cards, by the way, really deserve special comment. One consisted of a small Hawaiian shack and a bit of sandy beach. Another was a native standing under a palm tree. Still another was the "coat of arms" of the Royal Hawaiian family. Some of the others had miniature pineapples and cocoanuts on them.

"The next thing one noticed was the entire absence of linen of any kind. Dark green cretonne was cut to represent tea leaves which are used exclusively in place of table linen. Also, in the center of the table was an extremely large fresh pineapple and bananas and cocoanuts.

"After inspecting all these things, we sat down to a never-to-be-forgotten dinner. A 'poi' appetizer was first on the menu. This consisted of milk and grated poi, and tasted similar to malted milk. Then we were given yams, chicken, and spinach which had been cooked with cocoanut. Also, 'lomi-lomi' which is salmon with tomato sauce, fresh pineapple slices, 'papie juice,' roast pork, poi, nuts, red peppers, rock salt, and pop.

"The dessert was watermelon, cake, tea, and coffee. Florence explained the different dishes and told us many interesting things about Hawaiian food in general. After everyone had finished her dinner, we moved into the living room. Florence told us interesting facts about Hawaii; also, several amusing incidents that occurred during the recent earthquake there. The fascinating story of her dream of Madame Pali more than

held our attention. All in all we had a grand time."

Does your society ever have a really unusual evening, program or other happening? Will you not share such occurrences with the readers of the Y. W. Department? Thank you again, Miss Russell, for your kind thought.

A WORD OF ENCOURAGEMENT

Mrs. William Sandles, secretary of Young Women's societies in Monongahela Presbyterial, gives the following story which should cheer the hearts of those concerned for the group just leaving the Junior society:—

"Those who have heard that a definite pledge to the mission work is not feasible should have heard a discussion of a very young teen-age circle recently organized in Monongahela Presbytery.

"The superintendent of the Juniors of this church had a group ready to be graduated from the Junior society and a plan whereby she would have something into which to graduate them. A young woman offered her services as sponsor, and so the girls, eighteen of whom are fourteen and fifteen years old, became a Teen-Age Mission Circle. (Too bad the boys lose out!)

"One of the first things under discussion was money, and how frankly and freely it was discussed. The girls are in moderate circumstances but there was no thought of anything except making a pledge, and the girls conceded that twenty-five cents a month was not too much. As one remarked, 'It means only one less movie a month.'"

There will be no question as to their support of the Young Women's Special and the other departments of work, and no question as to their support of the work by prayer.

Like another new young women's group I recently visited, these girls have responded to Christ's command and accepted their responsibility.

The Flora J. Jameson Circle of Center church of Midway has honored itself in the name chosen for its organization. A society takes quite a responsibility on itself when it selects the name of a missionary by which to be known. This society meets twelve times a year, one a joint meeting.

Blue and gold are the chosen colors,—found in cover tone and decoration.

A PLEA FOR THE TWELVE

8,760 Hours in the year,
12 For the Missionary Society.

8,748 Balance on hand

It is not much to ask—12 from 8,760—yet it is more than most of us give.

Our Saviour gave His life for missions.

Is it asking too much that we should give 12 hours a year?

This is not a plea for money nor a plea for work.

It is a plea for twelve of the 8,760 hours of the year, for the Missisonary Society.

We need givers and we need workers, but most of all we need better attendance.

Whether you belong to the Society or not, you are invited to attend the meetings. Will you give twelve hours to Missions this year?

We lead such busy lives that unless we plan ahead, many important things are neglected.

Most of us have a sort of general expectation of attending the meetings, but first one thing and then another comes up and they are crowded out. We would not definitely avow our purpose not to attend, but gradually we forget.

Make twelve engagements for this year.

Set aside one hour of each month.

Write down the date, where you will see it daily.

Hold these engagements sacredly above petty interruptions and flimsy excuses.

Mrs. E. C. Cronk.

Girls' Circle Program

MISS HELEN JOHNSTON, 506 Woodbine, S. E., Warren, Ohio

THE GREEN OF HIS MERCY

Use Either a POSTER or an INVITATION to announce your meeting.

FOR A POSTER secure a map of your city or town. (If you cannot procure one from your County or City officials, have a rough sketch made in black ink showing streets, railroads, etc.) With colored ink or pencil sketch in miniature churches, schools, hospitals, other important buildings or landmarks and the place of your meeting; printing the address, the day and hour and the name of your society in bold print. Place a circle around this area to attract attention to it and magnify its importance. If you prefer an INVITATION, cut from green construction paper replicas of the human ear. By a few lines of India ink indicate its contours and on the reverse side print or write:

Hear ye! Hear ye!
In times of old
Little pitchers with
big ears
Were considered bold,
But willing listeners
Are wanted at
Girls' Circle meeting
On .....
November .....
At .....
Admission by ear only!

PREPARATION—Get your committee together several weeks before the meeting. It will benefit greatly if you will read aloud and discuss Chapters IV, V and VI of the study book *The American City and Its Church*, by Kincheloe. If yours is an urban church, use the suggested discussion at the close of your meeting. *If you are not a city group, have one of your girls act as a REPORTER; contacting a minister who has served in an urban community. Tell him what you are studying, ask him to tell you some problems of his former parish and how he met them. Ask him what a group like yours can do to help in solving such problems and in your report appeal to your society to support the city church. Assign parts to the three circle girls. Use either the review of the Study appearing in this issue or the textbook itself for your material. Do not fail to pray that each girl taking part may bring a message to the others—if you pray and study, the success of your meeting is assured.

Have a concealed SOLOIST open the meeting with the first verse of "Redeeming Love," Psalter Hymnal No. 203.

ALL SING the first, second and fifth verses of "The Love and Justice of God," Psalter Hymnal No. 61. (If Psalter is not available Bible Songs Hymnal No. 44 may be substituted.)

Leader—The mercies of God have followed His c h i l d r e n down through countless generations.

"His wisdom made the heavens to be,
His grace abideth ever
He spread the earth above the sea,
His mercy faileth never.
Praise Him Whose Sun doth bring the day,
His grace abideth ever
The moon and stars His might display,
Whose mercy faileth never.
He helped us in our deepest woes,
His grace abideth ever;
He ransomed us from all our foes,
His mercy faileth never.
Each creature's need He does supply,
His grace abideth ever;
Give thanks to God, enthroned on high,
Whose mercy faileth never."

In PRAYER thank God for His mercies toward us; for the privileges we enjoy; for our Christian homes; for our parents; for our Church and its work. Ask His blessing on those

who work to bring His Good News of Salvation to the whole earth. Ask Him for a share in that work and pledge our willingness to serve in Jesus' Name.

Leader—"Because of God's mercy Christian nations have increased and His church has expanded. Great cities and country crossroads, alike, hear His Word. It is about the Church in our American city that we shall hear tonight. From Dr. Kincheloe's book we have learned what a city is and some problems of its citizens. The question now is raised, 'What is the effect of the city upon the Church?' "

First Circle Girl tells what cities do to Churches, using Chapter Four of the text. Try to touch on these questions:

To what extent must a church share the fate of its community?

In what ways do cities change attitudes?

Do cities reduce church membership?

How do cities distribute churches and their members?

How may city churches be classified? Speak briefly of each class.

Does urban life really change people's attitudes?

Leader—If the life in cities can do so much to the church what must be the effect of the church upon the city in which it is located?

Second Circle Girl tells what churches do for cities with Chapter Five as her source of material. This outline may help you:

Tell some of the specialized services city churches have developed.

Speak of the work of the church in:

(a) the Suburbs;
(b) Apartment House Areas;
(c) Rooming House Areas;
(d) Industrial Areas;
(e) Rescue Missions.

Has the church learned to deal with city people and urban problems?

Leader—We have seen how urban communities change; how these changes affect the churches in each community; how these same churches can be such a power for good in their respective areas—what then is the primary purpose of the church?

Third Circle Girl tells of the primary work of the church using Chapter Six. Base your talk on these questions:

Why is the work of the church in bringing people into relationship with Jesus less spectacular than it was?

What agencies have taken over community services once rendered by the church and which make the church appear less dominant?

What is the primary work of the Christian church?

Can we "take" city life?

What may fellowship and cause mean to humanity?

What are some of the regular activities of the church which are a power in moulding lives?

What big task has the church in America today?

What are some of the things the church can do to solve this problem?

DISCUSSION—*If your society is in a city church discuss the type of church you represent; what some of your problems are; and how you, as individuals and as a group, can help to solve them. The LEADER may lead this period. The questions may be written on a blackboard before the group or on slips of paper and passed among them. Try to lead the girls to come to a decision for service. (If you are a rural group refer to the asterisk (*) under PREPARATION.

Leader, with bowed head, reads the prayer for our city by Walter Rauschenbusch from page 165 of the Study Book and meeting closes with a CIRCLE OF PRAYER for the American city and its Church.

Home Missions

MRS. WM. COOK, 1201 Sixth Ave., Beaver Falls, Pa.

SUMMER ACTIVITIES

Following the closing of the public schools in Cranston, R. I., our missionary, Miss Mary June Zucchi, in addition to the regular classes held in the afternoons, held classes two days a week from nine until twelve o'clock noon. One afternoon each week was given to sewing and one to other work. For hand work the older girls sewed for themselves, making dresses, and the younger children made sewing cards, tea towels and dresser covers. The boys made towel racks. The afternoons were given to Bible and Mission study. "The Life of Christ" and "The Uplift" were studied. The older group in one week memorized 1 Corinthians 13 chapter, Psalm nineteen, The Beatitudes, and the Apostles' Creed. The books of the New Testament and half of the books of the Old Testament, were also memorized. The children were eager to learn. Much good was accomplished. The average daily attendance was twenty-five. This was not a Daily Vacation Bible school, but the r e g u l a r weekly schedule through June and July.

Miss Mary Geyer, and her assistants, conducted a Daily Vacation Bible School in the West 44th Street Church, New York City, for five weeks. Sixty-three Catholics, five Jews, five Greeks and seventeen Protestants, making a total of ninety, were enrolled.

The Old Testament as a whole was studied, giving the story of God's Plan of Redemption right from the creation.

For the closing program the story from the creation to Jesus' second coming was presented by dramatization, story telling and song. Miss Geyer adds—"I wish you could listen in on a prayer period in these children's groups. All who come to help us are impressed with the way they pray, and none had ever prayed before they came to us." Two of the Intermediates attended the Northfield Bible Conference for a week. The fourteen-year-old girl, when asked to give her impression (not a report) said, "I am sure that Jesus has come into my life now, and I never want to get away from Him." The seventeen-year-old boy spoke similarly but more on the effect that the worship at Northfield had on himself.

A Chinese girl who attended the Daily Vacation Bible School invited Miss Geyer and her helpers to visit their mission one Sabbath afternoon, which they did and Miss Geyer taught a class of Chinese Junior girls. She says "I was so thrilled. They were just darling and so eager to learn. But when I said we would have prayer, they did not know what I meant, as they had never prayed. We talked about it, then we did have prayers. As I was leaving they asked if they could pray and asked me to come again. And that Sabbath School class lasted one hour and a half."

Could we United Presbyterians learn s o m e t h i n g from these Chinese?

Miss Elizabeth C l a r k of our Westland, Pa., Mission, in addition to having charge of the organization work, Sabbath School, prayermeeting, preparatory services and the regular calling, since the first of the year has spoken at thirteen different meetings, taken part in five funeral services and called three times in every home that is connected with the mission. During this period thirty-one have united with the congregation. New members are supplied with devotional reading from the Circulating Library of the mission.

Mrs. Catherine Lamb, missionary

on the North Side, Pittsburgh, in addition to her regular calling, made the "sick visits" for the pastor during his vacation. During the excitement of the "race riot" calling was not always advisable, but seventy-one completed calls (sometimes several having been made before people were found at home) were made. The people are cordial and seemingly glad for the interest shown by the church people.

Miss Beth Johnstone, Tahoma Terrace Church, S. Tacoma, Washington, writes that berry-picking and picnicking have been the order of the past month. The attendance at Bible School averaged fifty-five. Forty are enrolled in the department of Home Bible Study and are studying "The Life of Christ." Every member is notified each week, by personal calls as far as possible, or by mail, the chapter to be studied and the verses to be memorized.

The Junior Missionary Band held an interesting meeting when different members represented workers from our various mission fields. This Band meets weekly. A Junior Choir of twelve girls has been organized. Two rehearsals are held each week, one given to voice training. During this month in the week day Praise and Prayer service, the study of the comparison of Religions has been given. This is much needed. As Christians we should know what we believe, as taught by the Word of God.

Miss Ruth Findley is now located in Pasadena, Cal., in which congregation she served for ten years. She wrote, "It seemed like getting back home." She was transferred to this city the first of August, and her report, written the fifteenth, told of the extreme heat and what she hopes to accomplish.

A report has not been received from Mary Jamieson since she returned from her vacation spent in the East.

EZEL NOTES

School opened August the twenty-ninth with approximately fifty new students over last year's enrollment. There had been no solicitation for new students. Parents are recognizing the worth of the school in its efforts to train in Christ's way, and during the summer many came to the office and asked that their children might have this opportunity. Many of the parents are poor and unable to meet the expense of three or four dollars a month required for transportation and supplies. It may seem a small amount, but is large for those who do not have it. What a fine opportunity to support a student either for the full amount, or for part of the expense.

To meet State requirements that we have a Library, two class rooms have been converted into one. Miss Mary Graham of Sterling, Kansas, has been elected librarian and also assistant English teacher.

Miss Graham is a daughter of the manse, a graduate of Tarkio College, and has had a few years of teaching experience. She has already shown her ability to grasp a new situation and is taking hold of her work with a zeal which commands the respect of both teachers and students.

Regretting the resignation of Mr. Thomas Gabbard, who has accepted a position elsewhere, we were fortunate in securing Mr. Earl Glass of New Concord, Ohio, to teach history and act as coach of athletics.

Mr. Glass just graduated from Muskingum College, where he was very popular and a leader in the religious life of the campus. He comes highly recommended, and has already shown his ability in the class room and on the play ground. He is a son of the manse, his father being the pastor of Rix Mills congregation in Muskingum Presbytery. We bespeak for these new teachers and for all our workers, your daily intercession.

One more new name appears in our list of workers—that of Mrs. William Heagen, formerly Miss Sara Dinsmore, a member of our faculty for several years. We are most happy to have this young couple begin their married life with us, and wish them a long and happy life.

Our appeal has gone out for used clothing. We cannot overestimate the need this year. We know that you will help us if you possibly can. Will you not enter into our service daily in prayer, remembering that prayer always involves you to work out your prayer?

Ray M. Davis.

FIELD SECRETARY

Most of August and half of September have been spent in the two presbyteries of Argyle and Albany in beautiful New York. Hills and valleys, woodland and fertile farms alike were ever reminding us that God has made His world very beautiful—and productive. Fields of wheat and oats, corn and buckwheat have yielded great harvests, and gardens everywhere produce all that mortal man may need of good things to satisfy the most insistent appetite. The beauty and generosity of nature are reflected in the hospitality of the people.

Miss Leigh gave her home, much of her time and many miles on her little car, to say nothing of the specials produced in her kitchen. Mrs. James McMorris' steamed brown bread and dark cake *sans* milk *sans* egg-white make my mouth water first to think of them and Mrs. Helen McArthur McMorris' (I write the name thus as some will so recognize her) turkey, fatted and prepared by herself and eaten by a Missionary society, was fit for a king's table. The Salem ladies in their beautiful chapel, the Lisbon ladies in their commodious library made regular parties after our delightful meetings together—but why go on—there's never time enough, nor space enough. There are the Victor Scott's at Hebron, Mrs. Swagger and Mr. Lawrence at Argyle, Miss Simpson at Putnam, the Youngs at Schenectady, Miss Ella Gordon and her sister and niece's family, the Boyd Johnsons and many more; the young ministers, those with wives and those without—all eager to help along in the work of the Master's Kingdom. One leaves these dear new and old friends feeling that our Missionary work, at home and far away, *must* advance as never before with the loyal United Presbyterians of Argyle and Albany presbyteries behind it in gifts, and prayer, and *life.*

Sallie E. Dickey.

CHRISTIANS ACCORDING TO CHRIST PAMPHLETS

WHAT?—the new Prayer Group pamphlets.

WHEN?—ready September 1, 1938.

WHY?—for suggesting Scriptures for meditation by Prayer Groups and all interested in the work of the W.G.M.S.

WHERE?—at the Literature Department, 904 Publication Building, Ninth Street, Pittsburgh, Pennsylvania, for five cents a dozen to cover mailing expenses.

Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

INDIAN ARROWS

In the Tama Indian Mission report, the missionary notes that the W.M.S. had an attendance of eleven women and seven babies. A nice junior auxiliary!

The U. P. Board of Publication through Dr. R. L. Lanning has given a fine donation of 50 Bible Songs Hymnals to the Warm Springs Mission, and by the generosity of a friend the expressage has been paid on these. We gratefully acknowledge the kindness of our friends.

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260 people stopped at the Tama Indian Mission, registered and received mimeographed material on their way to or from the Y.P.C.U. Convention at Ames, Iowa. On Monday, 60 stopped for lunch at the Manse. The Presbyterian ladies of Toledo served a delicious lunch of chicken, noodles and corn, the corn especially made "a hit." Five Indian girls and five of the Missionary family attended the Convention.

Rev. E. H. Carson of Simnasho writes: "Soon the Indians will be back from the huckleberry picking. We sometimes envy the noble redskin their ability and practise of packing up many times during the summer and taking off to the wide open spaces and the dim woods of the great mountains of the Northwest. This love of nature of these people gives us something to appeal to in our talks, for surely it should not be too great a transition from Nature to Nature's God."

CORRECTION—Page 45 of September magazine should read "18 *pairs of stockings*" in the Mercer Presbyterian "downpour."

The Missionary family at Warm Springs is rejoicing greatly over the installation of a new electric refrigerator granted by the Women's Board this summer.

Miss Pearl Bear, the Indian girl at Tama who is our Donation Secretary, sent a nice letter of thanks to all who are responsible for the gifts that came to the Mission. She writes: "I want to express my sincere appreciation in behalf of my people here, because I realize their needs, and I know how happy the Indian mothers are to receive these gifts."

An interested reader of Long Beach, Cal., wrote in her letter: "Poor folks they are, our Indian people, having been deprived of their inalienable rights, and many of them yet clinging to the superstitions of their ancestors, even with our government in its endeavor to civilize and educate them, it still remains the Church's obligation to Christianize them."

The Nickel—It's nice to know that the United States mint is doing the five-cent piece all over. It always looked a little ironic to put an Indian and the word "Liberty" on the head side of the nickel knowing what we did to him.—Clayt Pond in *Indian Truth.*

Chief Queahpama of Simnasho, Oregon, has gotten quite well again and his family appreciate the prayers which have been offered in his behalf.

The heads of the Indian tribe at Simnasho and also the Agency leaders are becoming more exercised and concerned about the amount of intoxicating liquor consumed here. Although against the law, the Indians get it and the results are very often pitiable. The voice of the Church in roused protest against these conditions is not sufficiently loud. As in the case of the opium trade in China,

the white traffickers are to blame, and as in that country Christian work suffers and limps because of the widespread intemperance. Sad it is that the Government is itself "in the business."—E. H. C.

The "Huckleberry Feast," a sort of harvest thanksgiving, was held July 30-August 3. There was no Church service, but the Missionary attended the morning assembly at the Round House at Simnasho. He ate with the two hundred Indians at the feast which followed and had an opportunity to speak for a few minutes choosing for his theme "The veil that is upon the heart is lifted when the heart turns to the Lord."

Indian Arrow. The Warm Springs Mission has been enjoying the new piano, which has added greatly to our worship services. We take this opportunity to thank not only the Ladies of Warm Springs, but all those who contributed to this fund and helped make possible the purchase of this much needed item.—E. W. M.

A white man was boasting to an Indian that his ancestors had come over on the Mayflower. "Yes?" queried the Indian, "my ancestors were on the reception room committee when your ancestors landed."

FROM THE MOUTHS OF BABES

(Quoted word for word from children's letters reprinted from "The Masterkey.")

"Reservations are places to be kept for future use. They do not like reservations for they are reserved enough themselves."

"God likes Indians better than White People for he did not make them work."

"The poor Indians did not know they were savages until missionaries were sent to them."

"Indians were prohibitionists until White Settlers made them stop."

"Indians often traded, but they did not know how to borrow because they had no neighbors."

DID YOU KNOW THAT

Bulrush mats are still made by women of the Red Lake Reservation of Minnesota. In old days, these mats served as tables. A mat was laid on the ground, the food placed on it, and all the family squatted about it.

The trail is beautiful. Be still.
From the Navajo.

THE AMERICAN INDIAN

A race whose ancient lineage
Goes back through countless years
And research for its origin
A futile task appears.

Columbus found this country,
An ancient tribal land,
Inhabited by many tribes
Each ruled by Chief command;

Each mountain, lake and river known
And named—no spot untrod
For just how many centuries
Is only known to God. (Anon.)

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

NOVEMBER

Miss Marie E. Cash.....November 3
Miss Jeannette L. McCrory...November 6
Miss Carol E. McMillan.....November 15
Miss Ethel L. Weed.....November 17
Miss Betsy Fleming.....November 26
Miss Margaret A. Bell.....November 27
Miss Leota Cabeen.....November 30
Miss Aulora R. McIntyre.....November 30

"TO GIVE THEM LIGHT"

I asked the pilgrim why he left his friends
and native home
And sailed to lands across the sea, on foreign shores to roam.
He seemed to lift his eyes to heaven, filled
with God's power and might,
And as he went he seemed to say, "I go to
give them light;
I go, I go, I go to give them light."

—*Selected.*

A CONFERENCE; A POST-CONFERENCE

The 33rd Annual New Wilmington Missionary Conference was held August 5-12. The enrolment was the largest yet attained; over eight hundred were registered. Dr. Mills J. Taylor had for months been making plans for this Conference but for the first time in eighteen years was not present to preside; he and Mrs. Taylor had gone abroad to visit the Mission fields of our Church. He was greatly missed but his work was well carried out by his able assistants of other years. Rev. Samuel C. Weir, pastor of the Littlefield Boulevard U. P. Church in Detroit, was a very good substitute for Dr. Taylor; he kept his hands on every phase of the work and presided at many of the meetings.

Bible Study was a special feature each day, as was Mission Study. Former Conference teachers and several missionaries home on furlough taught the book, "The Church Takes Root in India." The adult study class was led by Mrs. Harriet S. Boobyer who was especially fitted for this service because of her recent visit to India where she saw the life of the India people in a rather intimate way. Mrs. Boobyer and Mrs. Joseph M. Heagen, editor of "The Junior Missionary Magazine," represented the Women's Board and were in close touch with many of the young people in their interest in missions.

Dr. Thomas F. Cummings, for some years a missionary in India and of late an instructor in the Biblical Seminary, New York, taught a large class of newly appointed missionaries the fundamentals of language in preparation for their study of the difficult languages they must learn in their fields of labor.

A number of our missionaries were counsellors to the young people and inspired them with the desire to be used in the extension of Christ's kingdom in the world.

Each evening after the Vesper Hour, attractive meetings were held in the Big Tent and climaxed on Thursday evening by a most interesting pageant. On Friday, the closing night of the Conference, all of the ten newly appointed missionaries who expect to go out this Fall to our mission fields were on the platform. Miss Alice Hill and Miss Ellen Smith, appointees of the Women's Board, gave briefly their reasons for enlisting for foreign service. Rev. Wilbur Christy told of his call to India and Mr. Wilson McCutchan gave some reasons why he was glad to return to Egypt as a regular missionary instead of a short term teacher.

At the close of the service Rev. Mr. Weir made a most touching farewell address to the young people, emphasizing the difficulties they might meet when they got home and out into the world. He urged them to remember the pre-

cious moments they had passed in the Conference and plead with them to hold fast to their resolutions to live close to their Lord, still having as their motto: "Christ who is our life."

A number of the missionaries remained over for the week-end to meet with members of the Foreign Board and the Women's Board in the Post-Conference. Meetings were held Saturday morning and afternoon and all Monday morning. Dr. C. P. Russell of Assiut College, Egypt, and Rev. Vincent D. Beckett and Mr. John J. Brooks of the Foreign Board presided at the different meetings. There were very earnest discussions on different phases of the work in the fields and also at the home base, such as the selection of missionaries and the preliminary training of such recruits. Some of the speeches were very interesting and we found that missionaries from the same field can see both sides of a question and argue in rather an excited fashion and yet when it is over be good friends and efficient missionaries. On Sabbath afternoon the Women's Board and its missionaries met in the parlor of the church while the Foreign Board met its missionaries in another room. Some very specific questions were asked and answered in those meetings and we feel the new missionaries were given a better understanding of the difficulties and joys they would be sure to meet in their new life. We hope and pray that both the large Conference and the Post-Conference may mean much in the advancement of Christ's kingdom.

INDIA

A letter from Dr. H. C. Chambers, General Secretary and Treasurer of our India Mission, reports all the missionaries in good health with the exception of Prof. W. J. Downs, who continues somewhat weak. Most of our workers were in different places in the mountains. After completing his work on the plains, Dr. Chambers had joined his wife, Miss Evelyn Cathcart and Miss Anna Milligan in Gulmarg, Kashmir, where they had a cottage loaned to them by a friend and were enjoying relief from the heat. Miss Milligan, formerly Educational Secretary of the Foreign Board, has been in India for several months. She spent a month in The Punjab visiting several stations before going to "Airyland" with Miss Fannie C. Martin. She was there for eight weeks and had a marvelous time. Later, when visiting Dr. and Mrs. Chambers, she wrote: "We are most fortunate to have this mountain house (which they call Hut 92-A) with its extensive grounds, with vegetable and flower gardens and everything that goes to make a mountain resort attractive."

In another paragraph Miss Milligan states: "The lady missionaries are so happy to have their salary adjusted." And in conclusion she exclaims: "Aren't the missionaries just the most wonderful people?"

The estimates for work were held over this year until the return of the Board delegates so as to have their opinion on certain features. Thus the Mission was very late in receiving its estimates. We have just had the reaction of the India treasurer on these estimates. He is much gratified that there was no reduction in their askings and also pleased that the salaries of our missionaries are to be paid as in former years, with the exception of last year, at the rate of Rs. 3 to the dollar although the estimates for the different classes remained at the current rate of exchange—Rs. 2.65 to the dollar. Dr. Chambers figures that will make it necessary to provide an additional amount of approximately $3,329. This means that instead of $80,779.00 reported in the September Magazine as estimates for India for the current year

we women must furnish for India $84,108. Let us not fail them if it should mean a little sacrifice of self.

EGYPT

Our girls who have been on furlough have all returned to Egypt refreshed and better fitted for their strenuous duties. Miss Edna Sherriff came home by special request to attend the fiftieth anniversary of the marriage of her parents. She had a happy time meeting her home folks on such a joyous occasion. She has taken up her new work in Alexandria, where she has charge of the Central Girls' School in the absence of Miss Elizabeth White who is on regular furlough.

Missionaries who have been in Tanta Hospital for medical care write in a most appreciative way of the wonderful help they receive there. They feel that this hospital is wonderfully worthwhile if for no other reason than the kind ministry to our missionaries. But many thousands of the natives also appreciate Tanta Hospital where they receive not only physical but spiritual benefits. This hospital means much in missionary endeavor as patients from many sections of the country go back to their homes and tell of the kindness of the missionaries and their story of Christ's love for them.

We are glad to know that the Foreign Board is sending out a new doctor to Tanta Hospital as the staff is all too small and burdens have been heavy on doctors and nurses. Dr. Frank M. Thompson and his wife sailed for Egypt on September 13. He was born in Egypt, being the son of Dr. and Mrs. A. A. Thompson. He was educated in the schools of Egypt, in Muskingum College, New Concord, Ohio, and took his medical course in Western Reserve, Cleveland. He knows the people of Egypt and loves them so we feel that he will be a great addition to our missionary force. He will be especially needed next year

Young Ladies Household 1938 Sidi (see'dy) Bish-'r.

Front Row: Esther Madory; Ruth Currie; Beth Wilson; Marion Paden; Laura Wright; Dora Mason; Helen Walker; Constance Harper. Back Row: Ruth Work; Helen Noodewier; Rachel Solver; Miss Wilson; Grace Sample; Evelyn McFarland; Dorothy Martin; Hazel Anderson, Alta French; Laura Walker; Jeanette McCrory; Martha Glass; Lois Kingan, Verna Pillow.

when Dr. H. S. Hutchison of Tanta comes home on furlough.

Several of the young ladies spent their rest-time in Tanta in the residence of Rev. and Mrs. W. B. Jamison. They found life there very comfortable as they spent much time on the large veranda. They enjoyed the company of all the hospital workers and had special fellowship in the Prayer Meeting held each Sabbath night.

Miss Jane C. Smith, R.N., wrote particularly of her work in the Welfare Center, Cairo, during the past year — of its discouragements and her frequent disappointments in people who have been taught over and over again the gospel story as they attend the Welfare Center and receive its benefits. She mentioned especially the pleasure she and her associates had in meeting Mrs. Boobyer, Mrs. Randles and Mrs. White, in showing them the work and telling some of their difficulties. Clearly these visitors meant much to our missionaries in all the fields and in these days the reports they are making bring much inspiration and joy to our missionary friends in America.

Miss Smith also says: "It was a day of great rejoicing when they cut the cast off Miss Margaret Bell's leg. She is learning to sit and walk, still using her crutches. She is a model in patience and joyful Christian living." We are sorry Miss Bell has had this long siege of suffering but we are thankful for her restoration to health and strength and that she can again take up the work she loves in Fayoum.

A number of our missionaries spent several weeks camping in Cyprus. While it was warm during the day, it was cool enough to require two blankets on the bed at night. They had a delightful time of rest and recreation.

Other of the missionaries to the number of thirty-two at one time spent the summer at Sidi Bishr, the ocean resort used by the missionaries for many years. The summer meeting of the Missionary Association was held there and some important business transacted.

THE SUDAN AND ETHIOPIA

No direct word has come during the past month from either of these fields but we are glad to know that some of the Sudan missionaries were able to have a time of rest outside of the country. A cablegram announced the safe arrival of Miss Ellen P. Smith in Alexandria on September 1.

We are happy to hear indirectly that there is another baby in the Addis Ababa compound. Mrs. Harriet Skemp Nystrom took back from Egypt her "wee fairy daughter" whose name, we understand is Marjorie Ruth. We can imagine where this name comes from as there are two Ruth's and one Marjorie in the missionary family at Addis Ababa.

A CORRECTION

In some way a mistake was made in reporting the number of missionaries supported by the Women's General Missionary Society in the year 1911 as found under "COMPARISONS" on P. 48 of the September Magazine. Instead of twenty-six, there were *seventy-six* missionaries supported at that time —44 in India, 29 in Egypt and 3 in The Sudan. We are thankful that our work has grown during times of war and depression and that today we have a much larger work in our fields than we had twenty-seven years ago. Pray that our work may continue to grow more rapidly even than it has in the past.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

JUNIOR DEPARTMENT

During the coming months the Juniors will have as their foreign mission study, missionary work in India. The text to be used is "Shera of the Punjab," by Irene Mason Harper. This book relates the adventures of Shera and Shanti, a boy and girl of outcaste family, and tells about their life in the village home and school. The story is located in the part of India where our missionaries are at work and should be very interesting. As supplementary reading we have a new book, "Children of the Mud Villages," that Mrs. J. C. Alter, one of our missionaries, has written for the Juniors. These are delightful little stories and will be enjoyed by all who read them. Wall maps, outline maps or picture maps of India are available, also picture sheets of boys and girls in India. Leaders' helps have been prepared and should be used by all who teach mission studies.

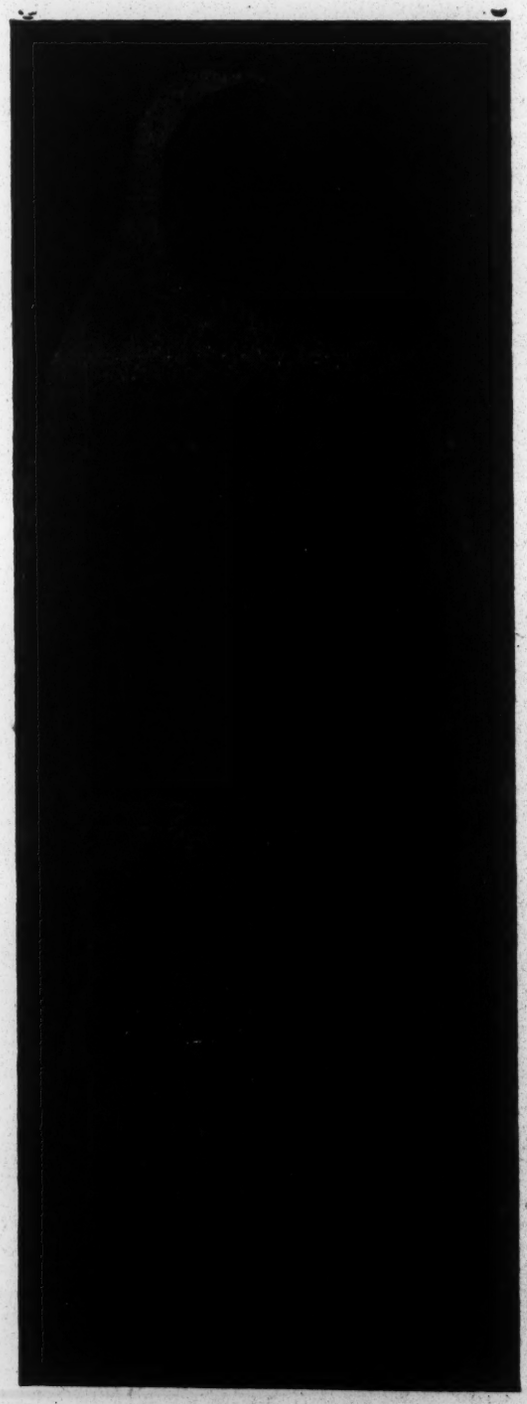
"Street Corner," by Harold B. Hunting, is the Home Mission textbook Juniors will study this year. It describes life in an American city. Juniors will explore this city with different boys and girls and will learn many things about the city, its places of interest and also about the helpful work carried on by the churches and other agencies. There is a leaders' help for this study also.

Credit on Junior Standards for Foreign and Home Mission Study is to be taken by all societies using these texts. Newly organized societies to whom the "Junior Jaunts" lessons have been sent may qualify on Foreign and Home Mission Study by following the lessons in the Jaunts.

Junior Rallies have recently been held in Ohio Northwestern, Chartiers, Allegheny, Monongahela and Westmoreland Presbyterials. We hope for reports of each of these.

The Junior Special work for this year, as previously announced, is to be the support of Bible Women in India.

Junior Special Dime cards will be ready at the usual time, about December first.



A Bible Woman—India.

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary

THESE ARE FOR YOU!

We wish to call your attention to the following leaflets which can be ordered by our missionary societies and Sabbath Schools without charge except for postage. As these leaflets are the output of other Boards, they are not offered for sale but we would send a sample packet to anyone interested for the sum of thirty cents, post paid.

Think A Minute Series
- Ladies and Liquor
- I Arraign Beverage Alcohol
- Eight Billion versus Eight Billion
- Killing Is Expensive
- Wanted—Dead or Alive.
- Who Pays $425,000 Every Hour?
- You Are Not a Drunkard But Somebody Pays Your Liquor Bill
- What's the Difference?

Alcohol, An Aid or A Menace? (This leaflet has a blank side so it can be used for a Church Calendar.)

Footnote to An Ad (What Is Not Told.)

Is Alcohol Harmful? (A Scientific, Not an Emotional Answer.)

Old and New Wine. (Explanation of Scripture Verses; can be used devotionally.)

These Troublesome Triplets (Temperance, Moderation and Abstinence).

What's In a Drink?

Safety On the Highway

What Is Citizenship?

Who Is Responsible? (The Christian Citizen)

Snow! Needle! Jigger! (Narcotics)
Marihuana (Narcotic)

Gambling

Alcohol and Aviation

The Present Liquor Situation In the United States

Peace and Prohibition

Why His Father's Son Did Not Drink

THE GREAT DELUSION NUMBER 53 MILWAUKEE AGAIN FAMOUS

In the years before prohibition a Milwaukee brewery advertised "the beer that made Milwaukee famous." Now that the delusion of repeal is here, Milwaukee is again famous. Last winter a committee of its Ministerial Association made an investigation of taverns. Their report said in part:

Milwaukee has more places per population unit which allow liquor to be drunk on the premises than Boston, Cleveland, Denver, Detroit, Kansas City, San Francisco and St. Louis.

Milwaukee has a saloon, or tavern, or whatever it is where liquor is served, for every 280 of its population.

To any one over 18 years of age, beer may be sold at any hour of the day or night.

We found more than 2,200 women serving at bars or dispensing drinks.

We found several popular places crowded with high school young people. In one place 10 girls were drunk.

In some places the floor shows were unspeakably vulgar and rotten.

Additional extracts from the report are unnecessary. Not even those in Milwaukee who voted for repeal, imagined that their city would once more become famous through its liquor traffic.—*Missions.*

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Building, Ninth St., Pittsburgh, Pa.

THE READING COURSE

This accompanying picture was taken on the partially enclosed veranda of the missionary residence and girls' day school in Mansura, Egypt. This veranda is enjoyed jointly by the Misses Laura Walker and Frances Patton, who occupy the apartment to its right, and Rev. and Mrs. Kinnear, who have the apartment to its left. From the bit of it shown in the picture you can perhaps imagine how comfortable and attractive it is.

You will recognize the one standing, center, as Miss Patton, principal of the school; and the one seated, center, as the Literature Secretary. It is an honor to be pictured with this group for it represents the beginning of something in Egypt whose end we cannot see.

When Miss Patton returned to Egypt last fall after her furlough, she took with her four of the Reading Course books and these four Egyptian women, teachers in the school and themselves educated in our mission schools, have read these books—in English—and have received their certificates. They are now busy on the 1938 list and expect to be ready for their Blue Seals by the end of the year. They are expecting others to join them in reading this year. We never thought the Reading Course would cross the ocean to one of our foreign fields, but isn't it nice that we and they are becoming one in our interests.

You will want to know who these friends are. Standing at the right in the picture is Miss Julia Mesallim. Standing, left, and seated left to right, are Miss Helena Mikhail, Mrs. Sidrok Bishai and Miss Miriam Mikhail. These three are sisters,

First year reading course in W.C.M.S. Standing left to right: Misses Helena Mikhail; Frances Patton; Julia Mesallim. Sitting left to right: Mesdames Sidrok Bishai; Mrs. Randles and Miss Miriam Mikhail. Miss Miriam, Miss Helena and Mrs. Bishai are sisters.

daughters of a Moslem convert. At the time of Christian baptism, the father took the name Mikhail Mansoury—Mikhail for the pastor who baptized them and Mansoury for the city, Mansura. Ibraheem El Mansoury, who was at the New Wilmington Conference this year, is a brother of these three women.

Questions keep coming about the Reading Course. Answers which follow apply to reading done for credit. (a) Beginning readers need not go back to lists of former years to receive a certificate. The certificate is given for an individual's first year of reading, no matter what year it is in the history of the Course. We advise beginning always with the current year's list. (b) Books to be read should be chosen from one list, not from different lists. (c) The rule is, one book under each point, four in all. Usually there is a choice under each point. No substitutions may be made.

STUDY BOOKS

Foreign—Adult — *Moving Millions,* Cloth $1.00: Paper, 50c.

Home—Adult—*The American City and Its Church,* Cloth, $1.00; Paper, 60c.

Foreign—Junior—*Shera of the Punjab,* Cloth, $1.00; Paper, 50c.

Home — Junior — *Street Corner,* Cloth, $1.00; Paper, 50c.

Intermediate and Children—*The City I Would Build,* Paper, 35c.

Leader's helps are available. For adult foreign study, 15c; adult home study, 15c; junior foreign, 10c; junior home, 25c.

SUPPLEMENTARY READING

For October and November programs:

City Man, by Chas. H. Sears, paper, 75c; cloth, $1.00.

The City Challenges the Church, (Addresses made at an interdenominational Conference on the city church.) 55c.

Missionary Review of the World, the Modern City Number, June, 1938, 25c.

The Womens Missionary Magazine, for denominational material, the July issue, Home Missions Department, pages 684-691.

MAPS—We are pleased to announce that at last we have succeeded in securing more Blue Print Maps. As we announced at the Annual Convention as probable, we had to pay more than four times the amount we had paid for our first supply to have these made and therefore find it imperative that we double our former price. *The set of three maps, Egypt, India, Sudan, at* $1.00.

COIN IN ENVELOPES

In the last few weeks we have received a number of orders with loose coins in the envelopes. Our postman took time the other day to explain to us why this ought not to be done: First, the coin may easily work out. Second, the coin makes itself evident and may be easily worked out. Not all are beyond temptation. Third, coins add weight and the Literature Department has to give Mr. Farley three cents for extra postage!

Stamps are safer and always acceptable.

Tributes

MRS. JOHN BELL

The Women's Missionary Society of Arlington, Wis., wishes to pay this tribute of Love and Respect to the memory of our beloved President, Mrs. John Bell who was called to her reward in the early morning of August 6th, 1938. In the long suffering and weakness she ever manifested her faith in Him who doeth all things well. We bear witness to her faithful and upright Christian life and her loyalty to the Master and His Church. We do miss her presence but rejoice in the thought that she has entered upon a higher service.

Secretary of W. M. S.

MRS. D. M. CRAWFORD

The members of the United Presbyterian Church and community of Scotland, Ind., were saddened by the sudden passing of the wife of the pastor, Rev. D. M. Crawford, May 23, 1938.

Mrs. Crawford was a noble Christian woman, during the short time she had been with us she had made many friends, having come from Blair, Okla., only ten months previous to her death. She was always ready to help those in need, and her many acts of kindness will never be forgotten. She will be greatly missed in the home, in the church and in the community. She had a great interest also in the missionary work of the church, both home and foreign. She is survived by her husband and three sons. The elder son, Harvey, of Amsterdam, Mo., Dale, of Homer City, Pa., and the youngest, Roy Lee (ten years of age), with his father. We pray that her loved ones may have the consolation that Christ alone can give.

Members of the Women's Missionary and Ladies' Aid Societies.

MRS. MATILDA EDGERTON

We, the members of the Women's Missionary Society of the Hanover, Ill. U. P. congregation, wish to pay tribute to the Memory of Mrs. Matilda Edgerton who entered into her eternal rest June 15, 1938.

We bear witness to her sterling Christian character which manifested itself in every phase of the church's work. Her knowledge of the Bible; the strength of her convictions; her love for God's house and God's day and her unbounded interest and zeal for all missions left an impression upon us all.

Her interest in missionaries and mission work was evidenced by her prayers, gifts and services. Her home was always open to welcome minister and missionary. We individually have lost a friend and the church has lost a consecrated worker.

We commend the children to the loving care of the "Father of Mercies and God of all comfort." "Mark thou the Perfect and behold the Upright for the end of that man is peace."

Committee.

MRS. MARY FORSYTHE

The members of the Women's Missionary Society of the First U. P. Church, Butler, Pa., wish to pay loving tribute to the memory of our oldest member and Honorary President, Mrs. Mary Forsythe, who, on July 2, 1938, left her home here, to enter the house not made with hands, eternal in the Heavens.

Her manner was quiet and unassuming and she was deeply interested in the church, especially the missionary work. Our Society has lost a member whose example in piety and faithfulness may well prove an inspiration for us to follow.

To her loved ones we extend our deepest sympathy and commend them to the Saviour she served so faithfully. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors: for their works do follow them."

Mrs. H. R. Edeburn,
Miss Emily Brittain,
Mrs. Daisy Irwin.

MISS ELIZABETH McGILL

The Women's Missionary Society of the United Presbyterian Church of Claysville, Pa., desires to offer a tribute of Love and Appreciation to the memory of our friend and co-worker, Miss Elizabeth McGill, who pased to her eternal home May 19, 1938.

In her going we miss from our number one who loved the worship of God's house and all it's activities. This love was manifest by her faithful attendance and loving service.

To her relatives, neighbors and friends, she exhibited a character strong in it's convictions, yet fair and tolerant, "with charity for all." She was unassuming in manner, yet the rich influence of her life continues with us. May her example be a benediction to us and quicken us to more diligent service in the work of the Master.

Mrs. H. H. Brownlee,
Mrs. J. C. Sutherland.

Bookish Brevities

CHRIST THE HEALER OF BROKEN HEARTS

A Booklet
By Rev. Joseph T. Larson
3033 Columbus Ave.
Minneapolis, Minn.

Price 25 cents.

Dr. Howard M. Kelley in the foreward says: Your short chapters seem to me to form an excellent remedy t a k e n in tabloid doses in the sick bed calculated to draw the hungry to the Great Physician who never loses a case. I gladly recommend it to be read in association with one of the little Gosples of Dr. Luke at the Bedside."

WIVES OF THE BIBLE

By W. B. Riley, D.D.

Price $1.00.

Zondervan Publishing House, Grand Rapids, Mich.

The chapter headings of this interesting little volume are suggestive of the characters portrayed: "The Mother of all;" "A Surpassingly beautiful Woman;" "Sodom's Popular Society Matron;" "A Woman of Supreme Wickedness;" "The Woman who tempted a King;" "The Woman who nagged a Noble Husband;" "As is the Mother: So is her Daughter;" "The Mother of our Lord."

This is worth reading.

GOFORTH OF CHINA

By Rosalind Goforth

Price $2.00

Zondervan Publishing House, Grand Rapids, Mich.

Dr. Goforth was one of the great missionaries to China and Manchuria. The story of his journeyings and trials reads much like that of St. Paul. Mrs. Rosalind Goforth, his companion in service through the years has written an intimate and stirring record of one who was wholly given to God.

"THE THOUSAND YEARS OF UNCERTAINTY"

By Kenneth Scott Latourette

Price $3.50.
Harper's, N. Y.

The millenium from 500 A.D. to 1500 A.D. is a period in the history of the Church of which practically all Christians are entirely ignorant. Professor Latourette has provided a fascinating and scholarly account of this epoch in which it was finally decided that Christianity was not to crumble with the Roman Empire, but was to emerge as the unifying force of all Europe. He also includes an account of the early progress and the later defeats of the missionary enterprises in Asia and Africa.

W. V. H.

WHY DO I BELIEVE THE BIBLE IS GOD'S WORD?

By Wm. Dallman
Concordia Publishing Co., St. Louis

Well written, finely reasoned, and packed with interesting material, this small book merits interest. It does not suggest that mere human arguments can establish "divine certainty," but it offers much that does make its appeal to the human mind on the basis of reason. It gives the reader a broader view of and approach to this Word of God, and leaves him with a deeper appreciation and love for it.

The scope of the book is suggested by its divisions which are: I believe the Bible I. because it keeps good company; II. because its unity demands it; III. because its fulfilled prophecies demand it; IV. because it has a blessed influence on whatever it touches.

W. A. M.

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This is an interesting and revealing interpretation of the lives of women mentioned in the New Testament. The faithful and the unfaithful, the sinner and the saint, the mystic and the practical woman are all presented.

This would be a nice gift book for a "teen-age" girl.

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(c-o American Mission should be added to each foreign address)

INDIA

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Miss Kathryn Beattie, 1920 — Lyallpur
Miss Minnie Beatty, 1912 — Abbottabad
Miss Roma B. Beatty, 1909 — Badomali
Miss Hazel Bennett, 1908 — Gujranwala
Miss R. Jean Black, 1921 — Sheikhupura
Miss Adah P. Boggs, R.N., 1938 — c/o Dr. H. C. Chambers, Gujranwala
Miss Lois Boyd, 1918 — Sangla Hill
Miss Frances E. Brown, 1927, 1937 — Lyallpur
Miss Theresa I. Brownlee, 1922 — Gujranwala
Miss Lois Buchanan, 1910 — Pathankot
Miss Marie Cash, 1926 — Sialkot City
Miss Evelyn Cathcart, 1925 — Rawalpindi
Miss Margaret Fehlman, 1918 — Zafarwal
Miss Betsy Fleming, 1918 — Sargodha
Miss Evva P. Hartig, R.N., 1924 — Jhelum
Miss Eva M. Hewitt, 1930 — Campbellpur
Miss Alice G. Hill, 1938 — Gujranwala
Miss Janette Howland, 1921 — Campbellpur
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Flora Jameson, 1903 — Sangla Hill
Miss Mary Kyle, 1904 — Gujranwala
Miss Olive Laing, 1912 — Sialkot City
Miss Sarah Jane Lamont, 1928 — Sialkot City
Miss Mary Frances Lincoln, R.N., 1920 — Sargodha
Miss Laura R. MacLachlan, 1938 — c/o Dr. Chambers, Gujranwala
Miss Elizabeth F. McConnell, R.N., 1931 —
Miss Elizabeth F. McConnell, R.N., 1931 — Jhelum
Miss Lillian A. McConnell, 1902 — Jhelum
Miss E. Marjorie McCrory, 1936 — Gujranwala
Miss Marian T. Peterson, 1930 — Rawalpindi
Miss Willa M. Ramsey, 1921 — Sialkot City
Miss Grace N. Ranson, 1936 — Sangla Hill
Miss Louise Scott, 1916 — Gujranwala
Miss Helen C. Sharp, M.D., 1932 — Sialkot City
Miss Kate E. Spencer, 1918 — Sargodha
Miss Vivian Trimble, 1921 — Gurdaspur
Miss Ruth A. Warnock, 1918, 1936 — Sargodha
Miss Helen V. Weede, 1928 — Gurdaspur
Miss Georgia Wengert, 1920 — Pasrur
Miss Dora A. Whitely, 1911 — Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 — 211 Mamillah Rd., Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Ruth Ardrey, 1921 — 826 S. Ogden St., Denver, Colo.
Miss N. Addaline Brandon, 1931 — Kennedy School of Missions, 55 Elizabeth St., Hartford, Conn.
Miss Vida J. Graham — 904 Publication Bldg., Pittsburgh, Pa.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Glendine Lundquist, R.N. — Lutheran Hospital, Moline Illinois
Miss Maude Miller, 1925 — Electric Ave. and 6th St., Lewistown, Pa.
Miss Margaret Murdoch, 1924 — Cambridge, N. Y.
Miss Laura Reynolds, 1924 — 100 Crosley Ave., Kenmore, N. Y.

RETIRED

Miss Emma Dean Anderson, 1881 — 231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897 — 218 W. 37th St. Wilmington, Del.
Miss Ella M. Gordon, 1893 — Pattersonville, New York
Miss Mary A. Lawrence, 1893 — c/o Rev. R. E. Ayers, Harmarville, Pa.
Miss Mary E. Logan, 1891 — 134 W. 7th St., Rushville, Ind.
Miss Rosa McCullough, 1879 — Greenwood, Jackson Co., Mo.
Miss Henrietta A. Moore, 1898 — 138 Steel St., Cambridge Springs, Pa.

EGYPT

Miss Hazel E. Anderson, 1937 — Cairo
Miss Ella M. Barnes, 1911 — Cairo
Miss Margaret A. Bell, 1901 — Fayoum
Miss Helen R. Brownlee, R.N., 1934 — Assiut
Miss Leota Cabeen, 1909 — Alexandria
Mrs. Mary K. Coventry, 1918 — Benha
Miss Anna B. Criswell, 1905 — Assiut
Miss Mary F. Dawson, 1922 — Cairo
Miss Lucia Dwight, 1919 — Beni Suef
Miss Davida Finney, 1915 — Assiut
Miss Alta G. French, 1925 — Beni Suef
Miss Elsie French, 1909 — Cairo
Miss Martha C. Glass, 1922 — Cairo
Miss Eulalia D. Grether, 1929 — Tanta
Miss A. Constance Harper, 1937 — Cairo
*Miss Rena L. Hogg, 1899 — Assiut
Miss Lois D. Kingan, 1926 — Benha
Miss Lucy Lightowler, 1921 — Cairo
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Miss E. Roxy Martin, 1901 — Minia
Miss Dora B. Mason, 1918 — Assiut
Miss Ruth McCleery, 1931 — Luxor
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Miss Evelyn McFarland, 1919 — Cairo
Miss Elizabeth McKibben, R.N., 1924 — Martha McKown Hospital, Tanta, Egypt
Miss Mabel McMichael, 1937 — Cairo
Miss Sarah B. Meloy, 1923 — Cairo
Miss Helen J. Noordewier, 1921 — Luxor
Miss Marion A. Paden, 1902 — Tanta
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Miss Edna B. Sherriff, 1920 — Alexandria
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Miss Helen M. Walker, 1930 — Assiut
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Miss Esther W. Wilson, 1919 — Luxor
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Miss Laura Wright, 1921 — Tanta
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*Miss Minnehaha Finney, 1894 — 121 N. 7th St., Sterling, Kan
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Miss Alfretta M. Hammond, 1904 — State Hospital, Warren, Pa.
Miss Bernice L. Knowles — Box 95, West Dennis, Mass.
Miss Lillian McClelland, 1923 — 426 E. Speedway, Tucson, Ariz.
Miss Carol E. McMillan, 1906 — Aledo, Ill.
Miss Venna R. Patterson, 1924 — 928 6th St., Nampa, Idaho
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Miss C. Blanche Soule, R.N., 1921 — 6817 Cresheim Rd., Mt. Airy, Philadelphia, Pa. c/o Robert Killough.
Miss Frances Turk, R.N., c/ Margaret Lowry — 1009 Franklin Ave., Wilkinsburg, Pa.

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(c/o American Mission should be added to each foreign address)

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Rev. and Mrs. W. D. McClure—Akobo post, via Malakal
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Dr. and Mrs. Paul J. Smith—Nasir, Sobat River

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ETHIOPIA

Dr. and Mrs. John A. Cremer—Addis Ababa
Rev. and Mrs. D. C. Henry—Addis Ababa

ON FURLOUGH

(*) Retired from active service.

And Naomi said, Behold, thy sister-in-law is gone back unto her people, and unto her gods; return thou after thy sister-in-law. And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. . . . So they two went until they came to Bethlehem.

WOMEN WHO WILL

Thank God for women who will make a choice
For right, and stand for truth whate'er the loss;
Who catch a vision of a higher life
And count all else but dross;
Who find an emptiness in gods of earth
As day by day their faith looks down the years
And feels all succor in the God of Heaven
When sorrows come and tears.

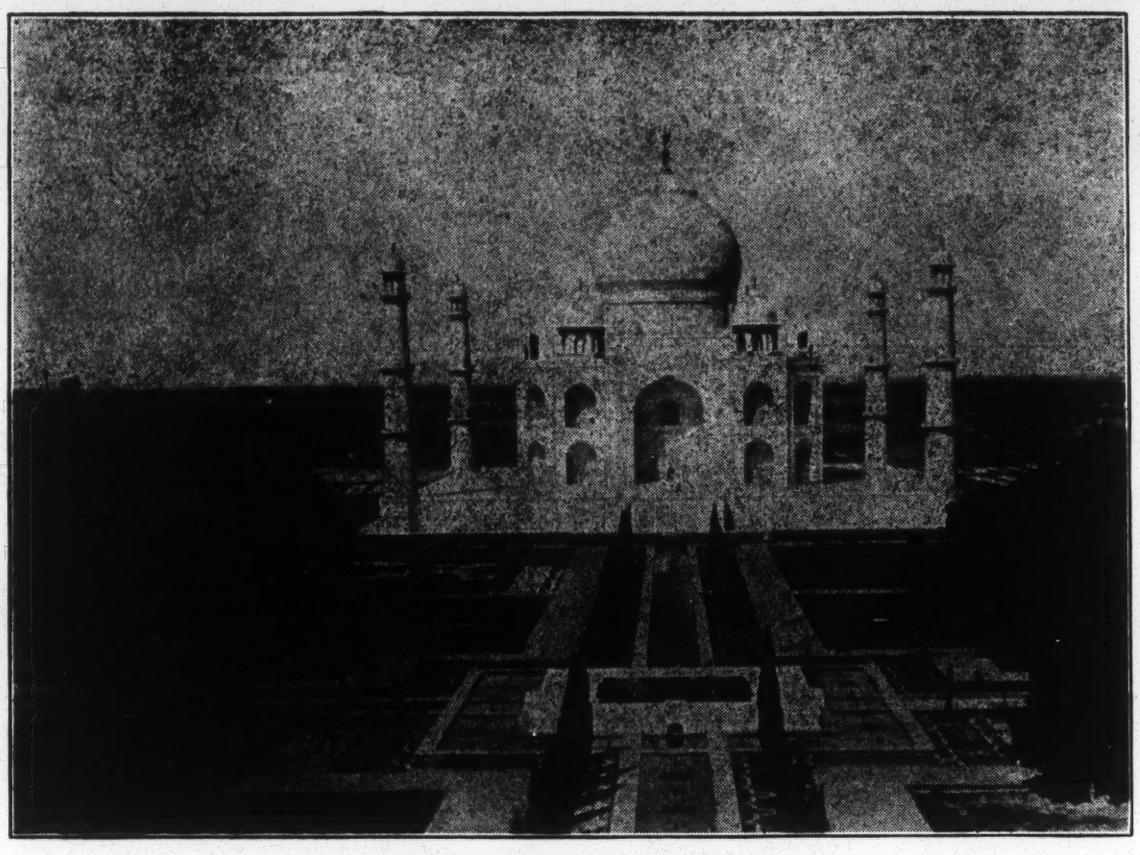
Thank God for women who will walk with those
Who cleave to righteousness and serve the Lord,
Rejoicing ever in the chosen paths
That lead to heaven's reward:
For still the world has need of such brave souls
Who venture far to win a diadem
From God; who glean in this world's fields to-day
For Christ of Bethlehem.

* * * * * *

(Mrs. Chas. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.

A LITTLE TIME APART

MADRAS CONFERENCE—DECEMBER 12-31, 1938



The Taj Mahal

Have you heard the tale of the Taj Mahal
  In that far-away storied land,
Where the great gods grin from their jewelled seats,
  And the dervishes dance on the sand?
It is told of the Shah, of the great Jehan,
  When bereft of his favorite wife,
That his swarthy soul grew faint with pain
  And his passion and grief ran rife.
So he ordered a tomb of marble fair
  Where the little dead mother should lie,
And there it stands like a mound of pearls
  For the marvel of passers-by.
And the wonder grows as the traveller learns,
  Through the length and breadth of the land,
Of woman debased and motherhood cursed
  At the grim old gods' command.
O thou Christ of God, O thou Day-Spring fair,
  O thou Light of the World, divine,
In the North, the South, the East the West,
  May there be no law but Thine.

—From *The Women's Missionary Friend.*
—By Bernice Hall Legg.